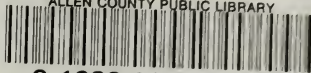


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TWENTIETH
ANNUAL FESTIVAL

of the

New England Society
of Pennsylvania

at

HORTICULTURAL HALL
PHILADELPHIA

December twenty-second, 1900

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NEW ENGLAND SOCIETY OF PENNSYLVANIA.

Annual festival... 11th-38th; 1891-1918.

cPhiladelphia, 1892?-1919.

28v.

Each volume contains list of officers and members, and constitution of the Society.



AMERICAN

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NEW ENGLAND SOCIETY
OF PENNSYLVANIA



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Contents.

| | Page |
|--|------|
| Officers | 5 |
| Treasury | 9 |
| Objects of the Society | 10 |
| Terms of Membership | 10 |
| Reception by the Society | 11 |
| Address by Judge Mayer Sulzberger | 12 |
| Twentieth Annual Meeting | 27 |
| Twentieth Annual Festival | 30 |
| Address by the President | 37 |
| Address by Rev. George Harris, D.D. | 42 |
| Address by Hon. Samuel W. McCall | 51 |
| Address by Dr. James H. Canfield | 60 |
| Address by Hon. George C. Perkins | 74 |
| Delivering Over the Insignia of Office | 85 |
| Address by Hon. James M. Beck | 86 |
| Address by Major William H. Lambert | 88 |
| Constitution and By-Laws | 95 |
| Members—Life and Annual | 101 |
| Obituary | 113 |
| Deceased Members | 117 |

1901.
Council of the Society.

Officers.

President,

HON. JAMES M. BECK.

Vice-Presidents,

CHARLES H. RICHARDS, D.D., THEODORE FROTHINGHAM.

Treasurer,

Secretary,

CLARENCE H. CLARK.

JOSEPH P. MUMFORD.

Chaplain,

Physician,

KERR BOYCE TUPPER, D.D.

CHARLES P. TURNER, M.D.

Directors.

One Year.

Two Years.

HON. CHARLES EMORY SMITH, JOHN H. CONVERSE,

N. PARKER SHORTRIDGE,

JOHN SPARHAWK, JR.,

CHARLES A. BRINLEY,

DR. HERBERT M. HOWE,

HON. GEORGE F. EDMUNDS.

GEORGE MATHER RANDLE.

Three Years.

STEPHEN W. DANA, D.D.,

THOMAS E. CORNISH,

EDWARD P. BORDEN,

JOSEPH G. DARLINGTON.

Committees.

On Admission of Members :

THE FIRST VICE-PRESIDENT, THE SECRETARY,

JOHN H. CONVERSE,

DR. HERBERT M. HOWE,

JOHN SPARHAWK, JR.,

HON. GEORGE F. EDMUNDS.

Finance :

ALL THE OFFICERS EXCEPT THE CHAPLAIN AND PHYSICIAN.

Charity :

THE CHAPLAIN AND PHYSICIAN,

HON. CHARLES EMORY SMITH, STEPHEN W. DANA, D.D.,

N. PARKER SHORTRIDGE,

GEORGE MATHER RANDLE.

Entertainment :

THE SECOND VICE-PRESIDENT,

EDWARD P. BORDEN,

JOSEPH G. DARLINGTON,

THOMAS E. CORNISH,

CHARLES A. BRINLEY.

Presidents.

| | |
|--|------------|
| HON. E. A. ROLLINS, | 1882-84. |
| H. L. WAYLAND, D. D., | 1885-88. |
| GEORGE DANA BOARDMAN, D. D., | 1889-90. |
| HON. CHARLES EMORY SMITH, | 1891-94. |
| JOHN H. CONVERSE, | 1895-96. |
| STEPHEN W. DANA, D. D., | 1897-1900. |
| HON. JAMES M. BECK, | 1901. |

First Vice-Presidents.

| | |
|---------------------------------------|----------|
| HON. HENRY M. HOYT, | 1881-84. |
| B. H. BARTOL, | 1885-88. |
| STEPHEN A. CALDWELL, | 1889-90. |
| JOHN H. CONVERSE, | 1891-94. |
| STEPHEN W. DANA, D. D., | 1895-96. |
| RICHARD A. LEWIS, | 1897. |
| HON. GEORGE F. EDMUNDS, | 1898-99. |
| E. BURGESS WARREN, | 1900. |
| CHARLES H. RICHARDS, D. D., | 1901. |

Second Vice-Presidents.

| | |
|--|----------|
| REV. DANIEL R. GOODWIN, D. D., | 1881-82. |
| STEPHEN A. CALDWELL, | 1885-88. |
| JOHN H. CONVERSE, | 1889-90. |
| N. PARKER SHORTRIDGE, | 1891-94. |
| RICHARD A. LEWIS, | 1895-96. |
| E. BURGESS WARREN, | 1897-99. |
| HON. JAMES M. BECK, | 1900. |
| THEODORE FROTHINGHAM, | 1901. |

Secretaries.

| | |
|---|------------|
| REV. H. CLAY TRUMBULL, D. D., | 1881-82. |
| HON. CHARLES EMORY SMITH, | 1883-90. |
| JOSEPH P. MUMFORD, | 1891-1901. |

Treasurer.

CLARENCE H. CLARK, 1881-1901

Chaplains.

REV. GEORGE DANA BOARDMAN, D. D., 1881-84.

REV. WILLIAM P. BREED, D. D., 1885-89.

REV. STEPHEN W. DANA, D. D., 1890-94.

REV. CHARLES H. RICHARDS, D. D., 1895-1900.

REV. KERR BOYCE TUPPER, D. D., 1901.

Physicians.

E. B. SHAPLEIGH, M. D., 1881-84.

CHARLES P. TURNER, M. D., 1885-1901.

Directors.

J. E. KINGSLEY, 1881-90.

HENRY WINSOR, 1881-89.

DANIEL HADDOCK, JR., 1881-89.

STEPHEN A. CALDWELL, 1881-84.

G. A. WOOD, 1881-83.

AMOS R. LITTLE, 1881-91.

LEMUEL COFFIN, 1881-94.

SAMUEL M. FELTON, 1881-84.

GEORGE F. TYLER, 1881-84.

FRANK S. BOND, 1881-82.

N. PARKER SHORTRIDGE, 1881-1901.

PROF. GEORGE F. BARKER, 1881-82.

RICHARD A. LEWIS, 1883-94.

CHARLES D. REED, 1883-84.

HENRY LEWIS, 1884-86.

LUCIUS H. WARREN, 1884-92.

HON. E. A. ROLLINS, 1885.

JOHN H. CONVERSE, 1885-1901.

| | |
|-------------------------------------|------------|
| JOSEPH P. MUMFORD, | 1885-90. |
| HAROLD GOODWIN, | 1885-1900. |
| JOSEPH W. LEWIS, | 1885-88. |
| H. W. PITKIN, | 1887-88. |
| H. L. WAYLAND, D. D., | 1889-93. |
| THOMAS E. CORNISH, | 1889-1901. |
| ATWOOD SMITH, | 1889-91. |
| WILLIAM B. BEMENT, | 1890-91. |
| EUGENE DELANO, | 1891-95. |
| EDWARD P. BORDEN, | 1891-1901. |
| W. D. WINSOR, | 1891-1900. |
| EDWARD L. PERKINS, | 1892. |
| P. P. BOWLES, | 1892-93. |
| J. R. CLAGHORN, | 1892. |
| LUTHER S. BENT, | 1893. |
| JOHN SPARHAWK, JR., | 1893-1901. |
| E. BURGESS WARREN, | 1893-96. |
| DR. HERBERT M. HOWE, | 1894-1901. |
| THEO. FROTHINGHAM, | 1894-1900. |
| HON. CHARLES EMORY SMITH, | 1895-1901. |
| LINCOLN GODFREY, | 1895-98. |
| CHARLES A. BRINLEY, | 1896-1901. |
| HON. JAMES M. BECK, | 1899. |
| HON. GEORGE F. EDMUNDS, | 1900-1901. |
| STEPHEN W. DANA, D. D., | 1901. |
| GEORGE MATHER RANDLE, | 1901. |
| JOSEPH G. DARLINGTON, | 1901. |

Treasury.

CLARENCE H. CLARK, *Treasurer*, in account with the New
England Society of Pennsylvania.

| | | |
|---------------|--|-----------------------|
| 1899. Dec. 1. | To balance cash | \$2,974 74 |
| | To amount received from members : | |
| | Initiation fees | 60 00 |
| | Annual dues | 654 00 |
| | Life membership | 100 00 |
| | Fidelity Trust Co., interest | 53 28 |
| | By paid sundry bills | 528 35 |
| | " Dinner Fund | 617 35 |
| | " Reception Fund, | 222 35 |
| | By balance cash | 2,473 97 |
| | | <hr/> |
| | | \$3,842 02 \$3,842 02 |
| | | <hr/> |

1899. Dec. 1. To balance cash deposited with
Fidelity Insurance, Trust and
Safe Deposit Co. \$2,473 97

Audited December 29, 1900, and found correct, showing balance in
hands of Treasurer, twenty-four hundred and seventy-three dollars and
ninety-seven cents (\$2,473.97).

(Signed) E. BURGESS WARREN,
JOSEPH P. MUMFORD,

Audit Committee.

Objects of the Society.

THE New England Society of the State of Pennsylvania was organized in 1881, for charity, good-fellowship, and the honoring of a worthy ancestry.

Terms of Membership.

| | |
|---|---------|
| Initiation Fee | \$ 5 00 |
| Annual Dues, after the first year | 3 00 |
| Life Membership | 50 00 |

Payable after election.

Any male person, over eighteen years of age, native, or a descendant of a native, of any New England State, of good moral character, is eligible to membership.

The widow or child of a member, if in need of it, is entitled to five times as much as he may have paid in the Society.

The friends of a deceased member are requested to give the Secretary early information of the time and place of his birth and death, with brief incidents of his life, for publication in our Annual Report.

Address,

JOSEPH P. MUMFORD, *Secretary*,

No. 313 Chestnut Street.

Reception by the Society

AT THE

Manufacturers' Club, on the Evening of March 29th.

President Dana called the Assembly to order, and said :

FELLOW MEMBERS OF THE NEW ENGLAND SOCIETY OF PENNSYLVANIA AND HONORED GUESTS :

THIS occasion marks a new departure in the history of our Society. For nineteen years we have met at our annual banquets and listened to some of the most distinguished and eloquent men in our country. They have been most inspiring and enjoyable occasions. They have given but a limited opportunity, however, for better acquaintance with one another. Inasmuch as one of the objects of our Society, as stated in our Constitution, is to promote "good fellowship," it was felt by some of us that there should be in addition to the dinner a reception during the year, when we could come into closer touch with one another. This matter was brought before our Council, which unanimously recommended it to the Society, and the Society at its last annual meeting unanimously endorsed it.

In accordance with that action this reception was planned. Singularly enough on Tuesday evening of this week the New York Society for the first time in all its long history, had a similar gathering at the Waldorf-Astoria, for exactly the same purpose, with Rev. Samuel A. Eliot, who spoke at one of our dinners, as the orator of the occasion. Whether this is another illustration

of two great minds thinking alike at the same time or whether some of our members have been giving the New York Society some points, I know not, but sure am I that we received no hint upon this subject from the New York Society. Your committee were not quite sure whether the modern New Englander was as devoted to "plain living" as his ancestors, but we were sure that you were devoted to "high thinking." We were determined, therefore, that you should have an intellectual treat on this occasion. We have been fortunate in securing as the orator of the evening one who for years has been one of the leaders of the Philadelphia bar, and who needs no introduction to a Philadelphia audience. It gives me great pleasure to present Judge Mayer Sulzberger, who has chosen as his subject "Roger Williams."

JUDGE SULZBERGER'S ADDRESS.

Thinking men may be divided into two great classes, the one having opinions, the other holding convictions. The preponderance of the one over the other gives character to an age.

The first half of the Seventeenth Century, the period of the settlement of New England, was emphatically an era of conviction. The Reformation, which a hundred years before had caused multitudes to lose their anchorage, was sternly settling itself into the characters of men. The genial sociality which in catholic churches causes one man to seek his opinion in that of all, had given way to the rougher individualism which girds a man to fight with himself. All manner of sects arose—each in a way composed of "independents."

I shall not undertake to describe the rise of New England nor its causes in the troubles of Old England. Our attention shall be given to one man only, and he devoid of the fascinations

which commonly enchain attention. He was not a soldier, sailor, poet, or actor ; nor was he highly born, rich in worldly gear, or renowned for intellectual endowments. " We do not know," says his latest biographer, " whether he was tall or short of stature, stout or spare of frame."

And yet this Roger Williams—so far removed from our common knowledge or vulgar admiration—is entitled to a place among the great of the earth.

Ideals of greatness vary widely, and it is true that admiration for those who produce stunning effects by the slaughter of men is generally diffused. But advancing thought has raised rival standards. We are beginning to perceive that the true greatness of men like Alexander, Cæsar, and Napoleon rests not in their military achievements, but in the profound modifications of human conditions which resulted from their wars. Moreover, we are learning that such modifications may sometimes be produced by other means than bloodshed.

Of this doctrine Roger Williams is the first apostle. He it was who believed that great advances among men might be hoped for, if only they were left alone to form their own judgments without interferences from others—in short, in the doctrine of civil and religious liberty, the secularity of the State. What we know of him may be shortly said, and as there is some obscurity on important details, I shall follow the lead of the Honorable Oscar S. Strauss, who in his book, " Roger Williams—the Pioneer of Religious Liberty " (New York : 1894), has fully considered disputed points.

Roger Williams, the son of James Williams, a merchant tailor of London, and of his wife Alice, was born in London in the

year of 1607, and died at Providence, Rhode Island, in the early months of 1684. In 1621 he was placed in the Charter House School by the nomination of Sir Edward Coke. In 1623 he was registered at Pembroke College, Cambridge University, and in 1626 took his degree. Tradition runs that he commenced the study of the law under the guidance of Coke, but soon abandoned it for theology. In 1629 we find him Chaplain to Sir William Masham of Otes, County of Essex, and complaining that, by reason of a tender conscience, he had been kept back from honor and preferment, and also mentioning a call to New England. On December 1, 1630, he embarked from Bristol with his wife Mary, in the ship *Lyon*, Captain Pierce, master, and after a tedious and stormy voyage of sixty-five days arrived off Nantasket. The reasons for this emigration have been much discussed, but he himself in a letter to Coke's daughter, written many years after the event, makes this remark: "And truly it was as bitter as death to me when Bishop Laud pursued me out of this land, and my conscience was persuaded against the national Church, and ceremonies, and bishops. . . ."

His arrival is noted by Winthrop as that of a "godly minister." He was immediately invited to officiate in place of John Wilson, teacher of the church at Boston, but declined because they of Boston were an unseparated people. Shortly afterwards he was invited by the church at Salem to become an assistant to Mr. Skelton as teacher. (Teacher as contradistinguished from pastor meant that the former was to pay special attention to matters of dogma and faith, while the latter's functions were more nearly concerned with practical life, to wit, social and political relations.)

Williams commenced his ministry in the town, but the General Court of the Colony at Boston remonstrated with the church at Salem to forbear choosing him. Notwithstanding the protest, Williams was chosen, and on April 12, 1631, was settled as teacher of the church at Salem. On the same day the magistrates of Boston were assembled to express their disapprobation of the action of the Salem brethren, and this opposition was probably effectual enough to induce Williams to remove to Plymouth before the close of the summer. Here he remained for two years, supporting himself by manual labor.

During this period he cultivated acquaintance with the chief sachems of the neighboring Indian tribes and studied their language.

In August, 1633, he returned to Salem as assistant to the pastor, Mr. Skelton, whose health was failing. A year later, in August, 1634, the latter died and Williams was invited to fill his place and become the teacher of the church. Despite the opposition of the magistrates Williams was chosen. But he was not allowed to rest in peace. We find him in November, 1634, summoned before the court for teaching publicly "against the King's patent and our great sin in claiming right thereby to this country, and for terming the churches of England Anti-Christian." And again in April, 1635, he stands charged with teaching "that a magistrate ought not to tender an oath to an unregenerated man." In July, 1635, he was again summoned to Boston,—this time for the following opinions :

1st. That a magistrate ought not to punish the breach of the first table, otherwise than in such cases as did disturb the civil peace.

2d. That he ought not to tender an oath to an unregenerated man.

3d. That a man ought not to pray with such, tho' a wife and child, etc.

4th. That a man ought not to give thanks after sacrament, nor after meat, etc.

The ministers were requested to attend by the magistrates and give their advice. They declared that Williams deserved to be banished and that the churches ought to request the magistrates to remove him.

"After long debate time was given to him and the church at Salem, to consider of these things till the next General Court, and then either to give satisfaction to the Court or else to expect the sentence."

In October, 1635, the Court convened and after some parleying "sentenced him to depart out of our jurisdiction within six weeks, all the ministers, save one, approving the sentence." The church at Salem was overawed into abandoning Williams, who, however, received permission to remain at Salem till spring. But complaint being made that he would not refrain in his own house from uttering his opinion, that many people resorted there, that he had drawn about twenty persons to his opinions and that he was preparing to form a plantation about Narragansett Bay,—the Court summarily and without notice to Williams, changed its sentence, resolving to send him to England by a ship then lying in the harbor, ready to sail.

On January 11, 1636, he was again summoned to attend the Court assembled at Boston, but he apprehending foul play, did not obey, whereupon the magistrates sent a small sloop to Salem

with a commission to Captain Underhill to apprehend him and carry him on board the ship about to sail for England. The officers came too late. Three days before their visit, he had left his wife and children and in the midst of a New England winter had escaped into the wilderness, where for fourteen weeks, sorely tossed, he knew not "what bread or bed did mean," bringing up finally at Seekonk, the later Rehoboth. Being advised, however, that this was within the jurisdiction of Plymouth, he with four companions who had joined him, left this place in the latter part of June, 1636, to seek a spot outside of the jurisdiction of both Massachusetts and Plymouth colonies. On this journey, cheered by the friendliness of the natives, he finally found a resting place for his feet, and commenced the first settlement of Rhode Island, which he called Providence, because of "God's merciful providence to him in his distress."

The land for his colonies he acquired from the Indians, and afterwards obtained from them a formal title thereto by deed. Instead of becoming a proprietary he divided his lands equally with the *twelve* associates who had originally accompanied or soon thereafter joined him.

In the same summer his wife with the two infant children arrived. In the course of two years others joined him, and the necessity of some kind of government became apparent. In a letter without date written by him to Winthrop on a day between June, 1636, and May 17th, 1637 (Narragansett Club publ. vol. 6, p. 3), he craved advice on this subject. The state of the infant colony is pithily described: "We have no patent: nor doth the face of magistracy suit with our present condition. Hitherto, the masters of families have ordinarily met once a fortnight and

consulted about our common peace, watch, and planting ; and by mutual consent have finished all matters with speed and peace." "Now of late some young men, single persons (of whom we had much need) being admitted to freedom of inhabitation, and promising to be subject to the orders made by the consent of the householders, are discontented with their estate, and seek the freedom of vote also, and equality," etc.

He then proposes two forms of compact, one for the masters of families, the other for the young men. The former are to agree to subject themselves "to such orders and agreements as shall be made by the greater number of the present householders, and such as shall be hereafter admitted by their consent into the same privilege and covenant in our ordinary meeting ;" and the latter by separate compact are to subject themselves to the orders and agreements of the householders. The thought occurs to him that in view of his having purchased and paid for the place and never having sold to any without the consent of the householders, whether he should not reserve a right of veto on the householders admitting newcomers, and on this he craves Winthrop's advice.

I do not know what, if any, reply he received, but within a short time a compact was actually signed by thirteen persons, which corresponds substantially with the paper suggested by Williams for the signatures of the young men. It has been remarked that Williams's name is not on the paper. The explanation of this fact is easy enough. Probably none of the householders admitted to the meeting signed it. This conclusion is to be drawn from the tenor of Williams's letter to Winthrop above mentioned as well as from the form of the paper itself, which

expresses the desire of the signers "to inhabit in the town of Providence," and subjects them to the government "of the present inhabitants, masters of families, incorporated together into a township, and such others whom *they* shall admit unto the same, *only in civil things.*"

As there is no record of any paper signed by the householders, we may believe that in the meanwhile they had made some agreement of incorporation into a township as is above recited.

The significant addition "*only in civil things*" was evidently inserted as soon as the settlers began to discuss the subject.

In the meanwhile the two neighboring settlements, Rhode Island and Portsmouth, were organized on the supposed model of the ancient Hebrew commonwealth, Coddington being chosen their magistrate with the title of Judge.

While the Rhode Island colonies were growing, the old colonies got into serious difficulties with the Indians for the settlement of which they were willing to call in the aid of Williams, which was readily given, though at that very time Williams and his colony were suffering from the unfriendly attitude of the Massachusetts and Plymouth colonies.

In 1638 a law was passed which practically excluded the inhabitants of Providence from coming within the limits of the Bay colony.

We now approach a new period in the development of New England. On May 19, 1643, the four colonies, Massachusetts, Plymouth, Connecticut, and New Haven formed a confederacy under the name of "The United Colonies of New England" "for mutual help and strength in all future concernment." The request of Rhode Island for admission was refused in 1644 on the

plea that it had no charter. But on March 17th, 1644, a charter was obtained. Yet she was not admitted, nor was she ever admitted to the Union which lasted until 1684.

The government contemplated by the charter was organized in May, 1647, and the code of laws adopted on that occasion contains two significant hints of the domination of Williams's ideas. An oath was declared unnecessary in courts of law, a declaration being sufficient, and liberty of conscience was assured. The first President was John Coggeshall, of Newport.

New difficulties and disputes embarrassed the colony. Perhaps Plymouth and the Bay colonies were intriguing to get possession of the growing plantations. At the request of the colonists, Williams in 1651 again went to England to assure the confirmation or renewal of their charter from the Commonwealth. In October, 1652, this was accomplished, although Williams did not return home till 1654.

It is interesting to note that during this sojourn in England he took part in the discussion in favor of readmitting the Jews into England, whence they had been expelled in 1290.

In August, 1654, shortly after his return, the government of the colony was reëstablished on its old foundations, and at the first election thereafter, held on September 12th, 1654, Williams was elected President, which office he held by reëlections until May, 1657.

About this time the United Colonies endeavored to prevail on Rhode Island to join in persecuting the Quakers, but persuasion and threatened coercion were alike ineffectual to move the colony from the solid basis of Williams's doctrines.

On the accession of Charles II. the colony applied for a new

charter, which it received on July 8th, 1663. Needless to say the fullest liberty of conscience was guaranteed.

Without holding the chief office, Williams took an active part in public affairs until towards the end of his long life. As late as January 16th, 1683, we have his signature to a document settling a dispute relative to the boundaries between the Providence lands and those adjacent.

At the latter end of March or the beginning of April, 1684, he died.

Superficially considered—a record, simple to barrenness. Viewed from the standing-place of his opponents, his was a litigious, contumacious nature, hating obedience and making much ado about trifles—all with intent to disturb the public peace and the efficiency of government. Cotton pithily dubbed him “A haberdasher of small questions.” Epigrams like this are issues made up for trial by the jury of posterity. To the General Court it seemed that the science of government was a simple affair. Laud was wrong because he used power on the wrong side. Williams was wrong because he objected to the use of power on the right side. Such reasoning is not quite unknown in our own day. We all know of the benevolent despot who could govern so much better than the people. Moreover, the word liberty was ever in the mouths of all parties, as it still continues to be.

It is not too difficult to announce principles. Slaveholders saw no obstacle to the solemn declaration that all men are created equal and that liberty is one of their inalienable rights. So, too, the doctrine of religious liberty arose out of the conflicts of secretaries with churches established in power. The Baptists who were the ultra-separatists were the earliest to rally to the doctrine

of a complete separation between church and State. In 1612 or 1613, when Roger Williams was an infant, an English Baptist congregation at Amsterdam declared its belief that "The magistrate is not to meddle with religion or matters of conscience, nor compel men to this or that form of religion, because Christ is the King and law-giver of the church and conscience."

The publication of doctrines is one thing, their realization in fact and their incorporation into the world's experience is another.

It is quite possible or even probable that Williams knew of this Baptist idea of separating church from State, but so did the Puritans of the colonies. The true quality of principles lies in their interpreters.

Williams at Plymouth or at Salem was in no danger of suffering personal harm. His church was in general accord with the prevailing sentiment. A reasonable, worldly-wise, thrifty man would in such case "crook the pregnant hinges of the knee" ever so slightly and live happy for the rest of his days.

Was it not enough to madden the honest, zealous General Court at Boston? Here was a government steadily growing in power, hating the Catholics, hating the High Church, hating the Quakers,—in short, ready to execute the judgments of God upon all enemies, regular and irregular,—ready to introduce the Divine reign on earth—and a little, insignificant preacher objects—declares that whether doctrines are right or wrong is only the business of the man that holds them; that civil government is organized for secular purposes only, and that when these are accomplished, its powers are exhausted.

Printed at Amsterdam twenty years before, these doctrines were harmless—blank cartridges shot into the air. Uttered at

Salem they were loaded shells aimed at the body of the commonwealth, threatening its destruction.

Instinctively the governors recognized the birth of something portentous—what Bismarck habitually called “The Revolution.”

This godly but obscure minister was vastly mistaken in himself. He thought that he was preaching some simple theological doctrine, which had been overlaid by the artificial accretions of priestcraft disguised in various forms. In truth he was publishing the new political gospel of the modern world. He had an instinct for statesmanship as some men have for poetry or painting or oratory, and when you come to study him, he was always busy with state affairs even when he thought himself preaching. To a degree equalled by no man of his century except Cromwell himself, he had placed his finger on the nerve of future ages. His insight was marvelous—almost prophetic.

To rank among the sparse congregation of the great, one must not only see the future, but bring it nearer. One must not only have the mind to understand, but the heart to dare and the hand to do. Roger Williams saw the truth, declared it, suffered for it, and serenely established it.

The winter journey from Salem to Providence seems very little now, but, wrapped up in that seed-corn of events were the Declaration of Independence and the Constitution of the United States.

The differences between Williams and the General Court were fundamental and small blame is to be attached to the judges who knew not whom and what they were judging. Like Balaam, they met the angel of the Lord—the herald of futurity—face to face and saw him not.

Read in the light of his character all the acts of Williams are obvious and inevitable.

He could not remain silent when it was his duty to speak. He could not suffer himself to be deported to England when it was his duty to found the new secular government in the wilderness. He could not tolerate an oath by the civil government because it savored of the State's domination over the religious feelings. He could not acknowledge the king's right to take possession of New England by virtue of Divine legation, because the land belonged to others who inhabited it. He could not admit that religious offences are punishable by civil power, because religion is personal between man and his Maker and is free and untouchable by any other man, however loftily in power or majestic in authority.

Tried thus with all the glare of accomplishment illuminating the facts, the character and achievements of Williams place him in the front rank of the world's benefactors. Fortunate for Cotton that he thought the thoughts expressed in his supercilious though clever epigram. His opposition to Williams it is which assures him the only lasting fame to which he can lay claim, and "the small questions" which he flouted have become the corner-stone of the modern political world.

Each advancing age, eager for new triumphs, carelessly appropriates its predecessors' works, often unheeding or forgetting their value. The forces at strife in humanity, though ever changing, are ever the same. Even the principle of religious liberty or the secularity of government is not safe without constant watching. For all men, for all Americans, notably for you men of New England, whether descended from the oppressor or the

oppressed, the life of Roger Williams is at once a noble lesson and a solemn warning.

Among the pleasant and gentler human traits of Williams, we like to remember that he sat with Milton familiarly, and that poring over difficult languages, they eased each other's troubles. We can almost believe that Williams was not quite absent from the bard's mind when he addressed to Cromwell the words with which I shall close these remarks :

" Peace hath her victories
No less than those of war ; new foes arise
Threatening to bind our souls in secular chains."

After the address the President remarked :

Let me remind you that our next annual dinner will be the twentieth in the history of our Society, and we desire, if possible, to have it surpass any that has preceded. We desire your coöperation in promoting the enthusiasm and progress of the Society.

By a little effort, there could be a steady addition to our numbers, which would more than make good our losses by death and removal. I heard of some of our members who did not come to our last dinner because they did not know in advance who the speakers were to be. Judging by the past, they might have been confident the speeches would be of a high order, as they proved to be. Take that for granted. *Be sure to come and invite guests to accompany you.*

I will not ask you to fold your tents and steal quietly away. I will not suggest that you steal anything, but I will ask you to fold your chairs and place them at one side, and then without

waiting for formal introductions make yourselves mutually agreeable.

In the room above you will find tables spread with that which satisfies the inner man, of which you can partake at your leisure.

The following is a list of the names of the persons who are to be present at the meeting, and the names of the persons who are to be present at the meeting.

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Twentieth Annual Meeting.

THE Twentieth Annual Meeting of the New England Society of Pennsylvania was held at the Manufacturers' Club, December 11th, the President, Rev. Stephen W. Dana, D. D., presiding.

The minutes of the last annual meeting were approved without reading, having been published in the last Annual Report and sent to each member.

The Treasurer's report was read and referred to Council for audit and publication in the Annual Report for this year.

A report of Council proceedings was presented showing that two members had been elected since the last report, and five members had died, making the present number on the roll 324.

The President appointed, on motion, the following committee to nominate officers and Directors, viz., Henry W. Littlefield, John H. Converse, Daniel A. Waters, J. Howard Breed, and Henry M. Lewis.

Pending report of the committee on nominations, the resignation of Rev. Joseph N. Blanchard, D. D., was presented and accepted with regret.

The following applicants having been favorably recommended by the Admission Committee, were elected to membership: George D. Baker, D. D., James H. Clossen, M. D., G. Winthrop Coffin, George A. Denny, Rev. Mervin J. Eckels, Frank P. Pendleton, Chas. E. Pike, D. D. S., George Pike, M. D., Frank H.

Upham, S. Merrill Weeks, D. D. S., E. Boyd Weitzel, Rt. Rev. O. W. Whitaker.

The President recalled to those present the very interesting character of the social gathering last spring when Judge Sulzberger addressed the Society on the topic of "Roger Williams," whereupon Dr. Turner moved that a similar gathering be held next spring, which was adopted, and arrangements referred to the Council.

On motion of Richard A. Lewis the following was approved :

Resolved, That the price of tickets for the annual banquet be fixed at five dollars each ; that the limit of tickets for each member be fixed at three, and the Entertainment Committee be instructed to reduce the number to one each, if they found it necessary.

The committee on nominations made the following report : President, Hon. James M. Beck ; Vice-Presidents, Charles H. Richards, D. D., Theodore Frothingham ; Treasurer, Clarence H. Clark ; Secretary, Joseph P. Mumford ; Chaplain, Rev. Kerr Boyce Tupper, D. D. ; Physician, Charles P. Turner, M. D. Directors to serve three years : Stephen W. Dana, D. D., Thomas E. Cornish, Edward P. Borden, and Joseph G. Darlington. Directors to serve two years, George Mather Randle, to fill term of Mr. Frothingham, now named for Vice-President.

The Secretary was on motion instructed to cast the ballot of the Society for the nominees, and thereupon the officers and directors above named were declared elected.

The President, in an exceedingly interesting way, presented a report of his experiences in securing speakers for the coming festival, and announced the names of those who had accepted invi-

tations to speak. Mr. Littlefield moved a vote of thanks to the retiring President, Dr. Dana, for his active, earnest, and never-ceasing labors on behalf of the Society—which motion was unanimously adopted.

Dr. Dana expressed his great appreciation of the sentiments just voted, and bespoke for his successor, Mr. Beck, the same generous support.

On motion of Mr. Goodrich the thanks of the Society were also extended for Mr. Cornish's long-continued and efficient service on the Entertainment Committee.

Mr. Frothingham moved that the thanks of the Society be tendered to the Manufacturers' Club for the use of their Assembly room for this meeting. Adopted.

The meeting then adjourned.

At a meeting of the Council held December 21st, Merrill A. Furbush, Charles Gallaudet Trumbull, Philip E. Howard, Edward H. Sanborn, O. LaForrest Perry, Walter Clothier, George H. Taber, Jr., were elected members, and the resignation of J. Emory Soulé was accepted.

At a meeting of the Council, November 5th, Walter F. Hagar and J. Nicholas Mitchell, M. D., were elected to membership.

Twentieth Annual Festival.

FOREFATHERS' Day was commemorated again in Horticultural Hall, Broad Street. The Entertainment Committee, while not departing from the traditional features of our celebrations, made special efforts to heighten the beauty and effect of the general arrangement, and the result was highly enjoyable. The decorations, emblems, colors, shields, and foilage were harmoniously blended throughout the hall, while the stage was banked with dense verdure, above which shone out in electric brilliants the historic figures 1620. The tables were laden with pyramids of fruits and flowers, with delicate vines intertwined between and bouttonnières, and in addition were hollow pumpkins with ingeniously carved perforations, through which shone tinted lights.

At 6 o'clock the members and guests, preceded by the president, marched to the banquet hall. While the company remained standing the chaplain offered prayer :

Lord God of our Fathers, the Pilgrims' Guide and Helper, grant us Thy blessing in this festival of fellowship and commemoration. We thank Thee for the great lessons of faith and freedom, of conscience and courage, taught by the heroic lives which we celebrate to-night.

May we, the successors of those dauntless pioneers of liberty, show a like fidelity and loyalty to the principles they exemplified. And may we pass on unimpaired to our

children's children the heritage of priceless blessing received
from our forefathers ; through Jesus Christ our Lord.
Amen.

The menu was inscribed as follows :

FRUGAL FARE FOR PILGRIM PEOPLE.

Buzzard Bays
Basin of Broth
Toothsome Turtle of the Chesapeake
Tamed Turkey—Cape Cod Current
Richmond Razorbacks
Various Vegetables
Boston Beans and Brown Bread
King Philip's Foible
Quayle
Salem Salad
Pequod Pudding—Pumpkin Pie
Cakes Coffee
Raleigh's Relief

The gentlemen present were assigned as follows :

PRESIDENT'S TABLE.

Rev. Stephen W. Dana, D. D.

| | |
|--------------------------------|-------------------------------|
| Rev. George Harris, D. D., | Hon. George C. Perkins, |
| N. Parker Shortridge, | Hon. James M. Beck, |
| Dr. James H. Canfield, | Hon. Samuel W. McCall, |
| Rev. C. H. Richards, D. D., | Hon. Wilfrid Powell, |
| Major W. H. Lambert, | John H. Converse, |
| Provost Charles C. Harrison, | Col. Albert Clark, |
| Bishop O. W. Whitaker, | Hon. Mayer Sulzberger, |
| Clarence H. Clark, | Hon. Samuel H. Ashbridge, |
| Rev. Leverett Bradley, D. D., | Hon. Boies Penrose, |
| Joseph P. Mumford, | Rev. Floyd Tomkins, D. D., |
| Rev. Charles A. Dickey, D. D., | Rev. Elwood Worcester, D. D., |
| Rev. George D. Baker, D. D. | Rev. Charles Wadsworth. |

TABLE A.

Thomas E. Cornish.

| | |
|----------------------|-------------------------|
| James E. Mitchell, | Dr. Joseph H. Schenck, |
| Robert Pilling, | Dr. James B. Walker, |
| Henry T. Kent, | Dr. Roland G. Curtin, |
| Edmund P. Dwight, | Joel Cook, |
| Charles Gudknecht, | Josiah Kisterbock, Jr., |
| Albert G. Bradford, | Edwin Hagert, |
| Albert F. Kelly, | John Kisterbock, |
| William D. Kelly, | William R. Lynn, |
| John McKeon, | Samuel C. Clement, Jr., |
| William P. Elwell, | Samuel C. Clement, |
| Stephen W. White, | Horatio B. Hackett, |
| Charles P. Hayes, | William C. Haddock, |
| H. F. Kenney, | Dr. F. H. Getchell, |
| S. M. Weeks, | G. Morris Dorrance, |
| George C. Gillespie, | S. L. Levy, |

Stanley G. Flagg, Jr.,
 George H. Cliff,
 Edward H. Sanborn,
 Charles H. Cliff,
 William B. Bratten,
 Charles E. Clark,
 Walter E. Graham.

Seymour Eaton,
 David Milne,
 Caleb Milne,
 Prof. A. S. Bolles,
 Hon. W. S. Kirkpatrick,
 Edward Tredick,
 William H. Francis.

TABLE B.

Edward P. Borden.

| | |
|---------------------------------|-----------------------------|
| Rev. Marcus A. Brownson, D. D., | Col. R. Dale Benson, |
| William B. Campbell, | Joseph G. Darlington, |
| S. F. Houston, | Edward T. Stotesbury, |
| Dr. George Woodward, | George H. McFadden, |
| J. B. Woodward, | James C. Brooks, |
| Edward R. Strawbridge, | Herbert Seymour Darlington, |
| Justus C. Strawbridge, | Walter Clothier, |
| Lincoln K. Passmore, | E. Shirley Borden, |
| Walter F. Hagar, | Wistar E. Patterson, |
| Samuel Bell, Jr., | Col. Charles A. Converse, |
| William Merrill, | Ellwood Lindsay, |
| William Burnham, | James J. Sill, |
| Thomas a'Beckett, | Morris L. Clothier, |
| J. Howard Breed, | George E. Bartol, |
| Francis L. Wayland, | Francis B. Reeves, |
| C. H. Clark, Jr., | J. Parker Crittenden, |
| William B. Riley, | W. A. Taber, |
| Frederick H. Treat, | H. D. Mears, |
| William F. Drennen, | Benjamin Thompson, |
| J. J. Chapin, | William A. Mears, |
| Dr. John B. Chapin, | T. Bennett Phillips, |
| A. H. Edson. | George N. Reynolds. |

TABLE C.

E. Burgess Warren.

| | |
|------------------------|----------------------------|
| John Sailer, | J. N. Mitchell, D. D., |
| James L. Southwick, | Rev. Louis F. Benson, |
| Charles H. Yarnall, | Lieut. Frederick Wooley, |
| Col. Tatnall Paulding, | Isaac R. Davis, |
| L. L. Rue, | Silas Aldrich, |
| George Wood, | James F. Fahnestock, Jr., |
| George V. Massey, | William G. Clapp, |
| Samuel Rea, | Frederick W. Wood, |
| George A. Fletcher, | William Copeland Furber, |
| Joseph A. Ball, | Henry K. Swinscoe, |
| Felton Bent, | Edgar C. Felton, |
| Stedman Bent, | George E. Earnshaw, |
| Joseph T. Richards, | Major L. S. Bent, |
| William G. Neilson, | Rev. James H. Ecol, |
| Josiah Monroe, | Frank R. Tobey, |
| Waldo M. Claflin, | J. Augustus Beck, |
| Joel J. Bailly, | J. Tabelé Brown, |
| Merle Middleton, | William MacPherson Horner, |
| Alba B. Johnson, | Charles P. Turner, M. D., |
| George F. Craig, | H. C. Hildebrand, |
| Richard A. Lewis, | Mervin J. Eckels, D. D., |
| H. E. Taylor. | Wayland Hoyt, D. D. |

TABLE D.

George A. Bigelow.

| | |
|--------------------|--------------------|
| Amos Wakelin, | J. W. Ford, D. D., |
| M. A. Furbush, | Lewis C. Lillie, |
| Benjamin Rowland, | Samuel M. Lillie, |
| Charles C. Newton, | Lewis Lillie, |
| E. A. Waters, | F. P. Pendleton, |
| Albert B. Weimer, | Arthur Harrington, |

Daniel A. Waters,
 Barton F. Blake,
 M. H. Harrington,
 A. H. Stillwell,
 H. F. Evans,
 Shepley W. Evans,
 John J. H. Evans,
 Charles T. Evans,
 Joseph C. Taylor,
 Paul K. M. Thomas,
 C. Hermon Thomas, M. D.,
 Atwood Smith,
 DeForest Willard, M. D.,
 Edward W. Burt,
 Dr. George Fales Baker.

G. A. Denny,
 E. B. Weitzell,
 George Mather Randle,
 Richard H. Wallace,
 Leonard O. Smith,
 W. H. Wanamaker, Jr.,
 F. H. Upham,
 J. G. Ramsdell,
 J. Hampton Moore,
 Rudolph Blankenburg,
 William T. Tilden,
 Wm. B. Kurtz,
 Oliver N. Long,
 Addison Hutton,
 Augustus Thomas.

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TABLE E.

John Sparhawk, Jr.

Theodore N. Ely,
 Thomas T. Wierman,
 Charles E. Dana,
 Chauncey H. Peacock,
 Dr. James H. Closson,
 Frank Read,
 Francis A. Howard,
 Chester N. Farr, Jr.,
 John A. S. Brown,
 George F. Schilling,
 W. A. Levering,
 Benjamin Githens,
 T. Seymour Scott,
 Dr. N. M. Miller,
 Dr. Louis Lautenback,
 Dr. Herbert M. Howe.

Dr. Eugene Howard,
 Samuel Scoville, Jr.,
 O. LaForrest Perry,
 Philip E. Howard,
 Charles G. Trumbull,
 John L. Hunter,
 H. S. Furness,
 O. L. Bottomley,
 W. E. Ralph,
 Carl Lorenz,
 Ellicott Fisher,
 A. E. Snowman,
 A. P. Irwin,
 Rev. C. R. Erdman,
 Henry M. Lewis,
 F. P. Howe.

The New England Society of Pennsylvania.

PRESIDENT DANA'S ADDRESS.

FELLOW MEMBERS OF THE NEW ENGLAND SOCIETY OF PENNSYLVANIA, AND HONORED GUESTS :

WE are privileged to celebrate to-night the two hundred and eightieth anniversary of the landing of the Pilgrims ; and I congratulate you also on the Twentieth Landing of the Pennsylvania Pilgrims in our goodly city of Philadelphia. We are not compelled to set foot upon a " stern and rock-bound coast," of which we have heard so often, but are received with fraternal greetings in this peaceful harbor, this home of Penn. We are not compelled to seek the shelter of the rocks or the forest, to gather dry twigs and leaves, to strike the flint match to build a fire and cook our frugal meal. On the contrary, our energetic committee of arrangements has prepared for us this bountiful feast—which, I am sure, you have all greatly enjoyed.

But while " man does not live by bread alone," the Pilgrims believe in having some bread. I heard of a young couple recently who were very anxious to be married but did not have the wherewithal. Finally the young lady said, " I think we can marry ; father tells me I shall have an income of three thousand a year, and that will pay for all my clothes." " But," said the young man, hesitatingly, " my dear, we shall have to have something to eat." " There you are again," she replied, " always thinking about your stomach." (Laughter.) Mrs. Kate Doug-

las Wiggin, in describing one of her characters, said with reference to his eating, that "He took after both father and mother—one ate a good deal and the other ate a good while." We certainly have eaten a good while; it is for you to say as to the amount. But fortunately New Englanders eat to live and do not live to eat.

Delightful as these banquets are, the great charm of them from year to year has been the intellectual feast that has accompanied them; and those intellectual feasts, as you all know, have been of a very high order from the beginning. This is our twentieth anniversary; and in looking backward I find that, from the first, these dinners have commanded the attention of the public. The first dinner was presided over by the genial and humorous Rollins, who was ever bubbling over with fun and wit,—a leading spirit in the organization of this Society,—a large-minded, great-hearted man, whose three years in the Presidency will never be forgotten by the earlier members of this organization. I find that we had as speakers on that occasion the United States Senator from Maine, Mr. Frye (with whom, in his sorrow to-night, over the sudden death of his wife, we all sympathize); Mark Hopkins, ex-President of Williams College, the great thinker and teacher; Governor Hoyt, of Pennsylvania; Commodore Preble, Dr. George Dana Boardman, Hon. Charles Emory Smith, and Mark Twain. I did my best to bring the last-named gentleman here to-night, but found it impossible. It is easy to understand that with speakers such as those the dinner at once commanded not only the attention of our city but that of the country at large; and I congratulate you that from that time until the present the interest in these gatherings has not abated.

It was my privilege to be one of the few who met in Mr. Clarence H. Clark's house in January, 1881, to organize this Society. I am very glad to see Mr. Clark here to-night, and also Mr. Shortridge. There may be others of that little company who are also here. I have been permitted to attend every one of these dinners, and I can testify that the speakers each year have moved upon a high intellectual and moral plane. It was feared at first by some that this banding together might cultivate and develop a clannish spirit on our part. On the contrary, it has made us more broadly and intensely patriotic. We are associated together "for charity, good-fellowship, and the honoring of a worthy ancestry." These annual gatherings have made us more appreciative of the great principles for which our fathers stood and of the sacrifices which they endured to establish those principles. We do not stand apart from those of other nationalities. On the contrary, we rejoice in every stream of influence that has helped to make this Republic of ours the fairest, the finest, and the freest country on the face of the earth. (Applause.) All those virile forces which made our ancestors what they were, are just as much needed now as ever, especially as we pass the boundary of another century. Questions new and serious are pressing upon us. There are many who hold out the danger signal; there are those on every side of us who would write on the scroll of the future "Peril"; but, as for me, I would write over that little word, in larger, clearer letters, "Possibility." We believe

"There's a Divinity that shapes our ends,
Rough-hew them how we will";

that unseen forces have been guiding us and that an unseen hand

has been at the helm. Surely the door of opportunity is open before us as a nation. We must enter it, whether we will or not. Faithful to our trust, the great truths for which our fathers died will, through our transmission, become the possession of the whole human family.

But I must put a bridle upon my lips, or I shall be tempted to make a speech. I can do you a better service by introducing the prominent men who have come with a message on this joyous occasion. As you are aware, we aim high on these occasions, in our attempts to secure speakers. For the fourth time during my administration we sent an invitation to the President of these United States. This year we also sent one to the Vice-President elect, Governor Roosevelt; but the great dinner recently given by the Union League, which brought here the President, the Vice-President and a large portion of the Cabinet, has seriously interfered with some of our plans. It could hardly be expected that the President, having numerous invitations from other cities, could within such a short period pay a second visit to the same city. At a meeting of our Council, in the early autumn, when the prospect of securing the President was discussed, it was suggested that he had partially, if not positively, promised to come to the Union League dinner. I inquired, "How is it that the Union League can secure these distinguished guests and we cannot." Senator Edmunds, who was sitting near, remarked, "The reason is that the Union League is a political organization and ours is religious." (Laughter.) This is not the first time, gentlemen, that the Pilgrims have suffered for their piety. Inasmuch as we extended the invitation to the President and would have had him here, I am sure, through our representative in Washington, Hon.

Charles Emory Smith, if it had been possible for him to come, I suggest that we rise and drink to the health of the President of these United States. (Here the entire company rose and in respectful silence, honored the toast.)

Having been deprived of the presence of the President, the Vice-President-elect, and the members of the Cabinet, it occurred to me that it would be a good scheme to secure, if possible, the attendance of the two ex-Presidents of the United States. Therefore when I had the privilege of meeting General Harrison, at Washington, on an important church committee, I availed myself of the opportunity to invite him in person ; and, knowing that Mr. Cleveland would be in Philadelphia on the evening of December 21st, I sent him as urgent an invitation as I could write. I thought it would not only be pleasant to you to welcome these distinguished gentlemen, but that by that means I could carry out a plan which I had in my mind for solving one of our modern difficulties. As you know, there has been some discussion concerning what the nation should do with a retired President of the United States. It has been suggested in some quarters that he should be made a United States Senator-at-Large. My idea was that if we could induce these gentlemen to come here a precedent would be established, and hereafter our ex-Presidents could be assigned to the duty of making speeches at New England dinners. But ex-Presidents, like other people, do not always know when they are well off. These gentlemen very politely but resolutely declined, and I was like the young fellow who proposed to his girl, but she asked to be excused, and "I," he said, "like a fool, excused her." (Laughter.)

"THE PURITAN IN THE TWENTIETH CENTURY."

PRESIDENT DANA, continuing :

But, gentlemen, if prominent officials are not here, speakers of a high order are. It has been the custom, inasmuch as New England has always been so closely identified with education, to secure, if possible, the presence of one or more of the prominent educators of the country. I have already reminded you that at our first dinner Mark Hopkins was present ; at our last dinner we had President Hadley, of Yale ; and to-night we are honored with the presence of one of the leading scholars, thinkers, and writers of New England—President Harris, of Amherst College. It gives me great pleasure to introduce the Rev. George Harris, D. D., President of Amherst College, Massachusetts, who will now speak to the toast, " The Puritan in the Twentieth Century."

REV. DR. GEORGE HARRIS'S ADDRESS.

GENTLEMEN :

I come a stranger among you, but to bring the greetings of New England. Which of the three New England States where I have spent my life is most genuinely representative of the Puritans and Pilgrims it might not be easy to say. The State of Maine, where I made a beginning, was after all a part of Massachusetts. The State of Rhode Island, to which I was advanced, has some notions about soul freedom or soul liberty, which the Rhode Islanders claim are distinguishable from the notions on that subject entertained by the Puritans of Massachusetts. But when I was finally advanced to Massachusetts, where I have been allowed to remain, I found they claimed that the Pilgrims and Puritans had the genuine original article of religious freedom. There is no part of New England which retains to so

large a degree the external features of the early settlements, perhaps, as that portion of the Connecticut Valley in which Amherst College is situated. The old towns of Hadley and Hatfield and Deerfield, of course, are modernized to some extent ; but if you should have the good fortune to go to the old town of Hadley (and no doubt some of you have been there) and look down the broad streets of that town, which are some portions of a mile wide, each really having a street on either side, with avenues of trees and a great field stretching down the centre, you could believe that you yourself were an early settler. You know how it was, that that space was enclosed for the pasturage of the cattle, where they would be safe. Yesterday, on my way here, I came through the town of Hadley on a trolley car,—something, to be sure, which the early settlers could hardly have anticipated,—and the conductor called out, when we stopped first, “ The west side of West Street,” and then we travelled some distance apparently, and he called out “ The east side of West Street.”

In those first years we do not learn that the settlers celebrated Christmas. At that time they were not engaged in Christmas shopping. In his very interesting history of “ The Plymouth Plantation,” by Governor Bradford (which, as you know, was brought to light and put into print two or three years ago), the author makes one allusion to Christmas in a few lines, which I have written down. There were some people who had come over later, into the colony, or plantation, but were not as industrious apparently as the originals. Governor Bradford says this : “ Only I shall remember one passage more, rather of mirth than of weight. On the day called Christmas day the Governor called them out to work (as was used) but the most of this new com-

pany excused themselves and said it went against their consciences to work on that day. So the Governor told them that if they made it matter of conscience he would spare them till they were better informed. So he led away the rest and left them ; but when they came home at noon from their work, he found them in the street at play, openly, some pitching the bar, and some at stoole ball, and such like sports. So he went to them and took away their implements and told them that was against *his* conscience that they should play and others work. If they made the keeping of it matter of devotion, let them keep their houses, but there should be no gambling or revelling in the street,—since which time nothing hath been attempted that way, at least openly."

There is a passage in that history, which I think will become famous. It has already been repeated on several occasions as expressing in a few words the spirit of the Pilgrims. Before they left Holland, when it was proposed to come to America, there were some in the church over there who were strongly opposed to coming, and they pointed out the dangers and difficulties which stood in the way. I will read the passage, with your permission. Governor Bradford says :

"It was answered that all great and honorable actions are accompanied with great difficulties, and must be both enterprised and overcome with answerable courages. It was granted that dangers were great, but not desperate ; the difficulties were many but not invincible."

And that was their spirit. I find in that book another passage which I think is still finer than those I have read. Some of the people who were discontented wrote over to England, making

various charges against the company ; and these were sent back and are taken up in order and answered. The objections and the answers appear in that history by Governor Bradford. One objection, for instance, was that they did not have the sacraments and another that the children were not catechised nor taught to read ; and the last objection is this :

“ 12th objection. The people are much annoyed with muskeetoës.”

“ Answer. *They* are too delicate and unfit to begin new plantations and colonies, that cannot endure the biting of a muskeeto ; we would wish such to keep at home till at least they be muskeeto-proof. Yet this place is as free as any, and experience teacheth that the more the land is tilled and the woods cut down, the fewer there will be, and in the end scarce any at all.”

There is the indomitable courage. It comes out unconsciously. They are going to till the land, they are going to work there with patience and industry and not mind slight annoyances or great difficulties.

Now, whether our fathers were conscious of the great mission on which they came we may not say. I think they were conscious of it in part—that they were conscious they came for the privileges of religious freedom, that we know ; that they were partly conscious they came for free rights in the body politic, which was to become the State ; and conscious in a measure that they came for free opportunities in education. They were, to be sure, a trading company ; Plymouth was a trading post and a farming community ; but, as has been suggested, while they did not live for bread alone they could not live without bread ; they were not disembodied spirits. They did not attempt to separate

economics from character. Neither Puritans nor Americans ask other people to take care of them.

The question that is put before me to-night is whether the Puritan strain has continued and is to continue in the coming century. We might go back over the eighteenth and nineteenth centuries to discover traces of that strain, but it is easier to predict than to recount. So that is our question. Well, what was the Puritan strain after all? I think we should agree that it was conscience, righteousness; conscience objectified to them, in a righteous and holy God Who was angry with sinners (the Old Testament conception). Negatively, their conscience expressed itself in protest and revolt against the immoralities of amusements; so that in England they would have swept away all amusements. And I suppose, when we use the word "Puritanical," it is that that we have in mind. Positively, they had so high a standard of righteousness that the best men were absurdly unreal in their confession of sin. But conscience was enthroned, and therefore they cast aside the authority of bishops and kings and parliaments in religious matters. There was a severity, an intolerance even, in their conscience; but there was courage, the courage of conviction which would endure hardship. I think we recognize that as perhaps the most marked characteristic of our forefathers.

Now, they had two kinds of conscience, or rather the same expressing itself in two ways, an individual conscience and a corporate conscience. Some people now have both kinds that are not the same. They came over here in a community and did establish a commonwealth, a religious commonwealth. Here, again, they had the Old Testament conception of the people of

God or the kingdom of God on earth. That lay at their hearts, to have a community pure, righteous, religious; and so they covered with laws all morality, worship, and even amusement. They had—had they not?—the civic conscience. I think their kingdom, their commonwealth, their community, was as dear and close to them as the future salvation of the individual.

Well, there have been vicissitudes and changes in two hundred and fifty years. If the Puritans should come back amongst us, all, we think, would seem to them strange. A favorite caricature is the representation of men and women in Puritan costume, walking the streets of New York and observing the amusements and the luxuries of the people. Your patron saint of the early times is highly exalted by you; his image is upon the dome of one of your tallest buildings, far above the city, so high that he cannot see into your offices and caucuses. And yet I believe that the civic conscience of our people is awake and that we stand, and will stand in the next century, more and more for justice and righteousness. We have been busy subduing the earth and enriching ourselves; and now there is plainly emerging a conscience which demands liberty and justice and righteousness wherever we carry our power. We will not rest until the executive and legislative branches of our National Government are as good as the judicial; till the army is as good as the navy; till the municipality, the metropolis, is as well governed as the country village. There are going to be Puritans in the twentieth century and Puritans enough to demand and realize all these things in the State, in the commonwealth.

The social conscience, and that is the Puritan conscience, is developed in our philanthropy. For instance, not to enter at

length into the matter, we have gone deeper than merely to relieve suffering and want here and there ; which are merely symptoms. We have gone down into and under the economy itself which produces results that need relief. Our interest, which is wider and deeper all the time, in the condition of all classes of people, the toilers, the poor and the rich, is an ethical interest. The social question is an ethical question, pertaining to the liberty of individuals, to right and justice, and that every man shall have "a human way through life." It is a striking fact that the social question is most conspicuous in the most prosperous and educated nation. It has been said that there is no social question in Turkey nor in China. We have not ceased to be Puritans ; we have not thrown away our consciences, either our individual, our civic, or our social conscience ; but these are the interests which loom large and near before us as we enter upon another century.

I could speak of other matters, but I will only mention them. The Puritans had a considerable regard for the family, for the integrity, the purity and perpetuity of the family ; and in our country perhaps it may seem that the traditions respecting the family have not been preserved ; that there has been a degree of individual liberty which has made the family insecure and that many people whom God has joined together, as they supposed, have been flying asunder. But, again, we are awaking to that matter ; we are trying, as we may through law, to make more secure the foundations of the family. That, we are seeing also, is an economic question. Family and private property go together. If a man can have a place, a spot, a house which is his own, the family is the more secure. City life has tended to break that up to a degree ; and yet how men love to have something that is their

own. When they move from tenement to tenement, that wagon load of old furniture is theirs and they carry it about with almost an affection for the pieces which they are going to set up somewhere else. Now, you see, I am only mentioning that. If we can recover and maintain the purity of the family it carries a great many other matters with it.

And I can hardly take my seat without saying something about education. From the moment they came the Pilgrims intended to educate the young. One of the charges made against them by those malcontents was that the children were not catechised nor taught to read; and the reply was that "we have no comone schoole for want of a fitt person, or hithertoo means to maintaine one; though we desire now to begine." I think that that was the first time those two words common school were ever put together—in Governor Bradford's history. New England has been distinguished for its colleges,—old New England colleges, one of which, not a very old one, I have the honor to represent.

I think that, as we hail the dawn of the twentieth century, some of us recognize that there will be true religion in the coming period. Science disturbed us for a time, from the middle of the century on, but we have recovered and find that we live not in dread but in a kind of awe and reverence for God. We shall have the simplicity of religion; that of the Lord and Master Who would save man individually and Who came to establish the kingdom of peace and righteousness and brotherly love. Our religion will be ethical and social and individual. To be sure not all the people, week after next (which will be in the twentieth century), will have that religion, but not all the people who were at Plymouth and at Salem were Puritans. I believe that we need

not look into the next century with any thought that Puritanism is simply an historical curiosity or that we shall bring to greater problems less principle and less courage than our forefathers brought to those of their day.

In conclusion I would like to read again that passage which I read at the beginning. It seems to be appropriate as we look out into the future. "It was answered that all great and honorable actions are accompanied with great difficulties, and must be both enterprised and overcome with answerable courages. It was granted that dangers were great, but not desperate; the difficulties were many but not invincible." (Applause.)

"PATRIOTISM."

PRESIDENT DANA :

Though it was my fortune to be born in the Empire State, I early went to Massachusetts and passed my boyhood and early manhood there. The old Bay State, therefore, has always had a warm place in my heart; and one of the things that has ever been a gratification to me is that that State has had for a long series of years such a high type of men representing it in public life. Three years ago we had with us Governor Wolcott, of Massachusetts, a man whom we delighted to honor, who bore in his speech and courtly manner the stamp of the cultivated gentleman. I am sure we all felt to-day as if we had met with a personal loss when we read of his death yesterday. I knew that he was critically ill, as Mr. Frothingham, his cousin, who was recently elected Vice-President of this Society, told me he was going to Boston because he had received word that our friend was so low. As I have said, Massachusetts has been famed for her high type of men in public life; and we are privi-

leged to have with us to-night a Representative in Congress from that State, one of the leaders of the House. I take pleasure in introducing the Hon. Samuel W. McCall, a member of the National House of Representatives from Massachusetts, who will speak to the toast "Patriotism."

HONORABLE SAMUEL W. M'CALL'S ADDRESS.

MR. CHAIRMAN AND MEMBERS OF THE NEW ENGLAND SOCIETY
OF PENNSYLVANIA :

I suppose that one of the advantages of having a subject for an after-dinner talk is that the speaker can have something to avoid. I fear that if I should indulge in any set speech upon so trite a subject as "Patriotism," I should contribute more than my share to that punishment which your Chairman has kindly warned you that you might expect, and which your great piety makes it proper that you should undergo. When Dr. Dana wrote to me and asked me for a subject, I believe I replied that I didn't know what I was going to talk about and that he could put me down for the subject of "Patriotism." I thought that a subject so broad and so trite as that would open up to the view, and that it might be found to cover a multitude of ideas as, I fear, it has sometimes covered a multitude of sins.

I was much interested in the address of Dr. Harris and was somewhat surprised to find that the Pilgrims had a tendency to some species of frivolity. I remembered Macaulay's classic joke about the reason for the law which was passed against bear-baiting ; that it was not because of the punishment that the sport would give the bear but because of the pleasure it would give the spectators, and therefore they prohibited it. I suppose it would

not do to make such an occupation as landing once a day in the winter time, on an unknown coast, for two or three months, attractive by anything like frivolity, because it is very easy to make even a sad business attractive. I remember Sydney Smith wrote that it used to be the fashion in Denmark or Holland or somewhere else to execute criminals in great state. They would have long processions, they would have flowers ; and when the criminal finally got upon the scaffold they would have a priest deliver a long sermon to him, after which the criminal would be hung. And the result of all this was that the common people took to committing murder just that they might enjoy these "inestimable advantages." So that, Mr. Smith said, it finally became necessary to make hanging dull as well as deadly before it ceased to be an object of popular ambition.

Now, I do not know that I have any special right to speak here this evening. I am a foreigner to most of you, a foreigner by birth ; for I was born in the commonwealth of Pennsylvania. I didn't know whether to say that I was fortunate enough or that I was unfortunate enough to be born here, because I didn't know how much your attachment to New England had been modified by your residence here. My ancestors, I would say, for several generations, were born not very far from this spot. But I am a member of the descendants of the Mayflower company by marriage. I suppose it follows necessarily that I must adopt their ideas and that I must say that I like those ideas, whether I like them or not. Inasmuch as I am now speaking in Pennsylvania, and inasmuch as I was also born here, I think I am bound to say that the landing of William Penn was an event of very considerable importance at the time it happened and

was also attended with great consequences to the future of this country. I certainly rejoice in the growth of this great Keystone State, the Keystone State of the Union at the time of the Revolution, a State upon whose bosom great and decisive battles have been fought and great events have occurred which will link its name forever with the history of this country.

I do not propose to say anything particularly about the people in my section of the country—about the Yankee. You are going to hear to-night about "The Yankee in the Far West" from my friend, Senator Perkins; and I will say that he will give you a splendid illustration of his subject if he does not say a word but simply rises up before you. Like Dr. Johnson's Scotchman, he was caught very young. California got him when he was a small boy, but he was up to the old Yankee tricks. He has been sending steamships out to all ports of the Pacific Ocean, and they have found it necessary out there, in order that others may have an opportunity, to restrain his commercial tendencies and to send him to Washington. He has done great work in California in building up a newer and a greater New England. In view of the last Census Report and notwithstanding the long leverage which they have in California to pull the centre of population West, it remains about where it was ten years ago. I am glad to conclude that the Yankee, after sweeping across the continent, is now doubling on his tracks and coming East again in order to give his country a second coat of civilization.

I suppose that we are to regard it as settled that the Pilgrims landed on the Twenty-second of December. At any rate it is settled as far as usage can settle it, although I believe all the historical writers date the landing at Plymouth upon another day;

but inasmuch as in that first month from the time they sighted the shores of Cape Cod until they landed at Plymouth, the Pilgrims made a series of landings, and inasmuch as some of them did not land finally until spring, I think we may agree arbitrarily to set apart this as the particular day upon which to commemorate the most important landing on this hemisphere after that of Columbus.

Now, I am forgetting about my subject, which is "Patriotism." The Pilgrims were breaking the ties which bound them to their own country ; and before they landed they took particular pains to make that famous compact, in the Mayflower, which was the germ of the civil government which was afterwards established upon this continent and towards which the patriotism of the descendants of the Pilgrims was to be directed. Love of country may fairly be called one of the elementary passions of the human soul, the same as love of father or mother. Very little that is new can be said about it. It seems to me, however, that the greatness of a nation depends upon the character of the individual patriot and the ideals which he holds up for his country. Only patriots with great ideals can make a great nation. The admirer of mere brute force may rejoice to see his country stand in the arena of nations, as a sort of an international Fitzsimmons, to castigate the weak and crush those who should be the objects of her care rather than the victims of her power ; making the triumph of the flag an end merely, and basely appealing to it in the overturning of principles that it was created to represent. I care not what may be a nation's bulk or physical power, if she is animated by a pigmy soul, if she moves upon lines which are base and sordid, if she is tyrannical, quarrelsome, unjust, and

ungenerous, she will be a small nation even though she holds sway over half the planet.

Right here, in speaking of a small nation, I am reminded of the State of Rhode Island, which is only small geographically, and I am compelled again to digress from my subject in order to refer to what Dr. Harris has said concerning some theological notions peculiar to that State. I had hoped that he would take the opportunity to make such an explanation as would have cleared up my ideas as to the Pilgrims' position on the doctrine of original sin, because I do not know exactly what their belief was upon that vital point. While the Doctor was speaking I thought of the story of the Irishman who attended a convention or synod or something of the Presbyterian church, or some other church, in which there was a division upon this vital theological question. The Irishman was there for three or four hours and heard the debate. When he came away some one asked him what the contention was all about. "Well," he said, "There was one crowd that claimed that Adam wasn't a bad man until he left the Garden of Eden, and the other fellows claimed that he was a son of a gun from the start." (Uproarious merriment.) Doctor Harris didn't mention very specifically that exact theological question, one upon which volumes have been written, but I think it was pretty accurately sized up by the Irishman in the way I have stated.

Our patriotism should not be limited to the merely physical attributes of our country, to its noble domain, its majestic rivers and mountains, but should recognize rather the moral spirit and purpose that animates it and the ideas for which it stands. I cannot better express the sentiment to which I desire to give

utterance than by quoting what was said of Patriotism more than a generation ago. I read as follows :

“From all the life of the past, and the vigor and the noble tendencies of the present, it individualizes a destiny and personifies the spirit of the land, and vows its vow to that. So that it is, of the very essence of true patriotism to be earnest and truthful, to scorn the flatterer’s tongue, and strive to keep its native land in harmony with the laws of national thrift and power. It will tell a land of its faults, as a friend will counsel a companion ; it will speak as honestly as the physician advises his patient ; and if occasion requires, an indignation will flame out of its love. For *three* things are plainly indicated in the characteristics and posture of our country. First, God has placed us on a fresh continent, separated by oceans from the ambitions, plans, interference, and diplomacy of the Old World, with no enemy near us, in order that we might read in our position the instruction to sheath the sword and live in *peace*. As though sick of blood, and the order and civilization it purchases, Heaven has colonized this land and whispered to us solemnly,—Let sundered Europe drench itself with gore, if it cannot learn the economy and beauty of friendship, but here the sword should be unknown.

“And, secondly, the Almighty has given us a domain that may be the seed-field of the globe, mines that may enrich all nations, and streams that should fill the air with the hum of wheels, and thus has sought to redeem us from the appetite for territorial aggrandizement, and has consecrated us to every art and all varieties of industry. He has written upon every prairie, and enscrolled by the winds upon the surface of every lake and river the command to beat swords into ploughshares and spears

into pruning-hooks, and to turn all the genius that is capable of being wasted in military art to a scientific contest with the rocks that bar the free communion of traffic and the mountains that interpose to make enemies of states.

“And, thirdly, God has entrusted to us the idea of political equality, and of the citizen as superior to the State, for whose culture the State exists, and has commanded us to unfold it and exhaust its capacity of development in progressive institutions.”

That was spoken by Starr King a half century ago, and until within the last two or three years it was but the expression of what had been conceded during all our national life to be the manifest destiny of this nation.

The dying of a day is an impressive sight ; the breaking of the dawn is inspiring, but as a century is to a day, if but our imagination could magnify and broaden our sky and horizon a thousand times, so would the one, in the majesty of its rising and setting, be to the other. The last century before this closed after many troubled years in which the human race was weighted down with the burdens of wars that reflected only a shabby glory upon the kings for whom they were waged, intolerable tyranny had brought on revolutions in both hemispheres. It was a century in which absolutism had reached its height ; in which the life of the nation centered in the monarchs, and the great mass of mankind toiled and suffered for the benefit of the few. But there was one bright ray across the setting of that dark day, which threw over the dawning of the next century the light of hope for the poor, the down-trodden, the over-burdened sons of men. The nation which George Washington had founded upon human equality and dedicated to human rights had just taken its

place among the nations of the earth. And the hopes which it inspired were destined to be realized. As the century grew older the light shone more brightly. Through its influence institutions everywhere were liberalized. The energies of man, emancipated from the servitude of war, were turned into peaceful channels. Marvelous inventions disseminated comfort, happiness, and leisure, and the world made greater material and intellectual advancement than had been accomplished in the twenty centuries before. A world power! Are we only a world power when we are crushing some other nation? In this greatest of human ages America led, inspired, and lifted up the whole world. And now that magnificent day draws on to its setting; that wonderful century is about to die. As its fading light merges into the morning of the cycle that is coming in, we see darkly incrimsoned tints upon the cloud that lowers across that dawn. The fountain of the light that lit up the coming in of the century throws a sinister and portentous gleam across its setting. The sons of the Pilgrims have crossed another sea. Can it be asked and answered for them, as for their fathers who were buffeted by the billows of the Atlantic, "What sought they thus afar? Bright jewels of the mines? The wealth of seas? The spoils of war? They sought a faith's pure shrine." Are the sons building, beyond that other ocean they have crossed, a shrine to American liberty; or are they armed and arming to impose upon millions of dusky men a government from without, a government by bloody force, a government without consent, such a government as George Washington drew his sword from its scabbard to cut down? Is he the truer patriot, more fervently devoted to the glorious American ideals, who justifies the struggle to establish our sway

over distant islands, over those alien races, in whose ears we ourselves have sounded the name of liberty ; or he who pleads that peace, equality, freedom for us and for all mankind may again be sceptered here ? (Applause.)

"OUR INHERITANCE."

PRESIDENT DANA :

It was my privilege, a few ago years,—in '93 I think it was—to attend the centennial celebration of Williams College. At that time there was gathered a large number of the presidents and professors of colleges with other scholars of the country ; and there was a question in our minds concerning the orator of the day. He was introduced as Dr. Canfield, Chancellor of the University of Nebraska. The occasion was an important one, and I can say that the universal opinion was that Dr. Canfield more than filled the place assigned him. Last spring, when in New York attending a reception, on being told that Dr. Canfield was in the room, I asked to be presented to him. I found that, after leaving the University of Nebraska he was for a few years President of the University of Ohio, when he had been secured by President Low as Librarian of the Columbia University. I said to Dr. Canfield, "You're my man," and I then and there laid hold upon him for this occasion. That is why he is here to-night. It gives me great pleasure to introduce Dr. James H. Canfield, the Librarian of Columbia University, of New York, who will speak to the toast "Our Inheritance."

MR. TOASTMASTER :

I thank you exceedingly for your very kindly words of introduction. It is a pretty large vestibule for a small church, but I take it that it will have to stand until at least there is one better. I have been anxious, sir, ever since you began speaking, at the opening of the speech-making ; I suppose that all of us on this side of the table are anxious. You, gentlemen of the Association, after finishing your dinner, sit back at your ease and dignity—what my pharmacist friend would call your "*opium cum digitalis*"—and put us to the rack without any hesitancy whatever. And it seems to me the President also put us to the rack to-night in a peculiar way, for he began by reciting a long list of worthies whom he would have been glad to have had as guests. It seems to me that the only logical outcome of his remarks, which I expected him to reach every moment, was that he proposed to chalk on our backs, "Second class matter—mail it home at town rates."

I have another difficulty, however, sir. I sat under Mark Hopkins for four years, when he was President of Williams College ; I knew most of those gentlemen of whom you spoke ; and when I heard myself being classed in that company I remembered an Irishman over in New York, who asked another Irishman, "How much is Rockefeller worth ?" "He's worth seventy-five or eighty millions." "Well, that don't mean nuthin' to me at all ; millions don't tell me anything ; can't you tell it to me in some other way ?" "Well," his friend said, "yes, he gets four dollars and a half every time he draws his breath." "Is that so ? D'ye know what would happen to me if I got four dollars and a half every time I drew my breath ? In twenty-four hours

I would develop the worst case of asthma in this city." That's what I felt coming on while the President was talking. There are other things than suddenly acquired wealth that will bring about shortness of breath.

I am going to write a letter to-morrow morning, in which some of you may be interested, and I am going to apologize to a life-long friend of mine for not having believed a hunting story that he told, until to-night. He used to tell us a story about his being out in the bad lands of Western Nebraska and being pursued by wolves; that after making a vigorous resistance until his ammunition was exhausted, he was fortunate enough to be able to thrust his body into a cave and pull a large rock in after him that almost, if not quite, stopped up the hole. Then he told us how those wolves for nine long days prowled about the entrance to that cave, thrusting their heads in occasionally and peering around that stone, so that he could see their eyes and feel their breath as it came to him throughout those long days, and that then he was rescued. We used to ask, "How did it happen that you didn't starve to death?" "Well," he said, "at first I thought I should, but when I thought of my wife and children I swallowed my Adam's apple and lived on that for the nine days." Well, I never believed that story until to-night. I have lived on it for half an hour, and it was not very refreshing diet either. It is very hard to come into competition with men who are not here. I feel that I would probably come out of the ordeal as that poor fellow in New York did. I suppose it is permissible to illustrate once in a while. He was going down Third Avenue and, hearing the sounds of music and dancing, he stopped and said, "What's that?" He was told, "One of the Finnerty's boys is married, and they are

having a marriage dance in the hall above." He said, "I guess I'll go up." The reply was, "I guess you'll not if you haven't a ticket." "I would like to know why," he said. "Well, you'll not get in." "Well, I will get in," he said, "there will be no dancing up there unless I get in and take part in it." Well, he went up the stairway and he returned in about five minutes, looking as though he had been drawn through a threshing machine. He told his own story. Said he, "I got up to the top of the stairs, and there was a fellow there I never saw before. He had on one of these coats that didn't go half way round him and he had half of a shirt. He says to me, 'Where are you going?' 'I am going in,' says I. 'You're not,' says he. 'I am,' says I. 'You're not,' says he. 'And who are you?' says I. 'I'm the best man,' says he. And bedad he was." I wouldn't like to encounter any of the absent guests, for he may be "the best man;" so that I am glad they are all out of reach.

I am to speak to you, to-night, of "Our Inheritance." The history of this country has been taught in the common schools for many years, and of late years it has been taught even in our colleges and universities. I use the word "even" with entire accuracy. When I was admitted to college, right in the stress and strain of the Civil War, no question was asked me as to my information about the history of my country, although I was carefully examined on the histories of Greece and Rome. I never heard more than the most general allusion to the history of the United States in the four years of my college course. That statement seems almost incredible when we know that some of the best work being done to-day, by some of our ablest men, is work along the line of the history of this country. But it is only re-

cently that this branch of school study has received attention. For a number of years it was felt that the most elementary training in the history of the United States was enough. It was elementary in quantity and it was elementary in quality. It simply taught us to be able to give a list of all the battles that were fought, from the struggles with the Indians in the early days of the Colonies down to the last contest in the Civil War, with the names of the commanders on each side and the number of killed, wounded, and missing. We were also carefully trained to hate the English. Those two things constituted the stock in trade of the average teacher of American history. Now we have come to a wiser way of teaching and of thinking, and in our colleges and universities men of profound scholarship and long experience are studying and teaching the history of this country. We have now learned our history so well as to actually conclude that what we call "national pride" is not always most reasonable in its manifestation; and we are able (simply one illustration) to speak of the period from 1789 to 1861 not as a national period, as we used to speak of it, but as a period in which we stumbled and blundered along.

As a matter of course, in connection with the history of this country, there have always been material facts to furnish food for thought, study, and instruction. From the burning of Charlestown down through the weary struggle in this State and the horrible winter at Valley Forge; through the vain marching and countermarching in the Southern country; through that period in which the bravest men grew disheartened, when barrels of sand branded as gunpowder were invoiced with the army stores in order to keep the troops in heart; when we hardly

knew friend from foe ; when it was difficult to determine who was loyal and who was traitor ; through all that period, down to the surrender at Yorktown, when the foam-flecked, mud spattered couriers spread the news through hamlet and town,—there are material facts which bear repetition and which stir the blood in the recital. But back of all that there was the spirit which maintained that conflict. That was of infinitely more importance than the details of the conflict itself. This it was which inspired the men who were striving at first simply to hold their own, at last to make conquest of new ground. It was this spirit which filled the depleted ranks of the army ; which gave courage and hope to the Commander-in-Chief ; which, down in that valley of indecision, wrought out such magnificent results and achieved an ultimate conclusion far beyond the brightest hopes and fondest dreams of those who entered upon the conflict. That spirit we are just beginning to understand. That it was more important than the material and visible conditions, it seems to me goes without saying. The forces which were struggling together were almost infinitesimal. I think I speak correctly when I say there were but twenty-four hundred Americans at Trenton, that less than six thousand men surrendered at Saratoga, that Lincoln besieged Charleston with two thousand men, that Cornwallis fought the battle of Camden with two thousand men, and that less than seven thousand surrendered at Yorktown.

These were mere skirmishes, they would be the mere collisions of outposts in a great campaign, when you compare them with the wars of France on what was the frontier during the Revolution, or with the campaigns of the great Napoleon, or with the conflicts that have ensued in Europe since that time, or

with the vaster conflict that took place in our own country during the Civil War. There must have been some mighty influence brooding over this chaos, bringing order out of disorder, courage out of that which made men faint at heart, hope out of hopelessness and despair, light out of darkness, strength out of weakness. There must have been something back of all this, under it all, inspiring it all, directing and guiding it all. Whatever that spirit was—whence it came—is just what I wish you to consider to-night.

We speak of it sometimes as the spirit of American institutions, as the genius of American life, as that which marked out for us our public policy. Well, where did it come from—where did it originate—out of what popular impulse did it spring—what gave it birth? I doubt if we have sufficiently considered the conditions which gave to the swing and stride of that movement encouragement and inspiration.

You will have to look for the source and origin of that spirit in the century itself, one of the greatest movements in which was the emigration to this country. That was one of the most marvelous centuries that this world has ever seen. We talk about the age of electricity, the age of the telegraph and the telephone, the age of steam,—this marvelous century (and a marvelous century it has been), but the century, out of the heart of which came the emigrants to the new world, was infinitely more marvelous than the present, because it dealt with and represented forces that were far greater than material forces and successes that were far greater than any achieved by material forces. That was a century in which libraries and universities were enriching and stimulating human thought; a century in

which there was beginning to be a loosening of autocratic power, and an advance in the authority of the people; a century in which the Reformation, that magnificent effort of the human mind to shake off its manacles and free itself once and for all—the Reformation, the white light which touched not only the thrones of kings and emperors and the chairs of bishops and Pontiff, but which came down into the life of the common people. It was a century replete with enthusiasm and overflowing with marvelous energy; a century full to overflowing with all the thought and emotion aroused by the discovery of a new world. It was the age of voyage and discovery. It was an age in which the human heart and the human mind had been stirred and quickened with a new life such as it had never known or felt before. Think, if you please, of England alone. Suppose you take the century running back from the surrender of Amsterdam to the English, when our whole eastern coast at last came under English control. See the marvelous influences that were at work during that century. There was that Age of Elizabeth, the great Queen, great in spite of her mendacity, great in spite of her selfishness, great in spite of her cruelty; an age great in literature, great in the arts, great in courage and public spirit. Hers was a marvelous reign. Then came the first of the Stuarts, endowed by nature and perfected by grace in all that a king ought not to be, “the wisest fool in all Christendom.” Following him came Charles the First, clean and upright in all his personal relations and as unwholesome as he could be in every other. Charles the First, against whom Parliament finally revolted. It was an age in which the English people came to know of Pym and Hampden, two names which alone were greater

than battalions and brigades ; an age in which that revolt of the Commons resulted in the rise of Cromwell and the coming in of the Protectorate ; an age that saw the English people execute a provision not of Magna Charta, but of a charter which conferred a greater right, the right of an Englishman to behead his king. That was a provision which, executed at the proper time, meant freedom for all time to come to those who spoke the English tongue. Then followed the Restoration, the coming in of William and Mary, the accessions to the ranks of Constitutionalism ; and the success at last of the temper of the Puritan, which is always and everywhere a temper of order and of law.

Out of the midst of that century, a century whether in England or on the continent red with war and rent with strife, these men of the Colonies came to this new land. There were men in the Colonies who had gone down to the coast of England—Catholics though they were—to defend their country against the Armada which a Catholic king had raised and equipped and a Catholic Pope had blessed, for their patriotism was far and away above their ecclesiasticism. There were men in the Colonies who remembered how the queen, in her golden speech, had won her way back to the hearts of her countrymen. There were men in the Colonies who had ridden with Cromwell at Naseby and Marston Moor. There were men in the colonies who had belonged to the Old Ironsides, men of whom Cromwell himself had said, “ Give me men who know what they fight for and who love what they know, and I will master all the ‘ gentlemen ’ of England.” It was out of such conditions, it was inspired by such thoughts, it was from the midst of such surroundings, that these ancestors of ours came to this new world.

They were a peculiar people, very peculiar, in more ways than one. That they were a religious people goes without saying. Often then, as now, people probably thought they were pious when they were only bilious. But, taking them as they were and in the spirit in which they took up their work, they had a moral grip, a moral grit, a moral nerve and muscle and fibre and sinew, which make us, in our time, seem very flabby. They gave to this country about all the moral backbone it ever possessed. If you wish to think of a contrary condition, imagine, if you can, the same people having drifted to the southward, to the Gulf of Mexico, coming up the Mississippi River, and settling in some one of those Southern States with its enervating climate and with everything that tends continually to the depression and depreciation of the stronger qualities in men. No; landing where they did, having to fight for existence and having within their hearts this spirit, this determination, this earnestness of purpose, this will-power, this undaunted courage, they fought there the good fight and they left the field to us, full to overflowing with the richest of fruit.

They were a very practical people. They were not theorists at all. They rode no hobbies. They were not moralizers in the extreme sense of that word. They never marched down the street with banners over their shoulders, saying "Here come the reformers." They took hold of everything in the most practical way imaginable. They themselves said they came there to worship God and to catch fish. They were organizing a civil State, out of which they hoped for much, as well as finding freedom of worship in the wilderness. They held themselves strictly to the line of duty. They had high ideals. If

they sent Roger Williams down into Rhode Island it was at least no more because he differed with them upon religious questions than because he questioned their title to their land. If they drove out the Quakers, it was at least no more because they differed with them in their religious views than that our Puritan fathers felt that men must watch and work as well as pray—and the early Quakers were only inclined to do the latter.

These Puritan ancestors of ours set themselves to the task of mastering the wilderness of sin within and the raw wilderness of nature without. They set themselves to dealing telling blows upon the wickedness of men and also upon wicked men. They were, without question, peculiarly strong and clean, upright, honest, and earnest; but they traded the simple-minded Hollanders out of all their property, and they swapped the Indians out of their whole inheritance. Well, this they had in view, consciously or unconsciously—these were the characteristics they sought to develop consciously or unconsciously, half consciously if you please. In the first place, that which to them counted for much was individual independence. That was the drift of the century; away from arbitrary power, away from the rule of the few, away from domination of priest or king. They sought to develop a condition in which each man could assert himself, could have right of way and the right of saying which way; could go his own gait, in his own time, at his own pleasure, seeking his own object, if only wisely chosen, and not interfering with the rights of others. That was peculiarly the characteristic of their day. In all their past and before that, men had lived and had been treated as masses; and where you find men in masses, where the individual is lost sight of, you find men in a dangerous con-

dition. The task had been to develop out of the mass existence the individual man who should stand erect, with no intermediary between himself and his God. The reformation in the church, in the State, in society, always took that stand for individual independence.

And, standing for individual independence, they must stand for individual intelligence. The man who is bound hand and foot by ignorance is as fast bound and as self-bound as he would be if loaded with the chains of the most tyrannical master. But our Puritan fathers stood for individual intelligence ; and so, as has been so well said already to-night, they gave us the common school. As early as 1645, if I am not mistaken in the date, and I think I am not, they passed an Act providing that in every township there should be a school, etc., and that in every township of one hundred householders there should be a school, the master of which should be able to instruct the pupils in Latin and prepare them for the University. There was the first public High School. This keynote in education was struck two hundred and fifty years ago ; and was struck so intelligently and so clear and strong that we find it ringing in our ears to-day. That was a wonderful exhibition of foresight ; that was remarkable action on the part of those people in that strange country, surrounded as they were by influences arrayed against all progress while they were making a desperate fight for mere existence. It was a marvelous piece of legislation. They founded Harvard College, they founded Yale College ; and they kept moving right foward on the line of higher education and of the soundest and most complete training which could possibly be given to all.

Having individual independence and individual intelligence,

they pressed firmly to the front the idea of individual accountability, of individual responsibility. They declared that society was just as weak as its weakest spot and that they needed the thought of every man, the spirit of every man, the wisdom of every man, the effort of every man, if society was to rise to its highest possible plane. Our Puritan ancestors made individual accountability, in that wilderness, their keynote in life, demanding from every man according to his capacity and giving to every man according to his deserts. It was a most marvelous text from which to work out righteousness of life and a successful career. They held all men accountable. Do you remember that one of their very first acts was to levy a fine, a heavy fine, upon any man who, upon being elected to office, should refuse to serve? They held that he who did not take part in the work of the State was no good citizen. They fined men who were absent from the polls when they ought to have been there to cast their ballots. And they actually inflicted the fine; their law was no dead letter. They were determined that men who were placing themselves under the protection of the law should contribute to the maintenance of the law which protected them; and they would have drummed out of the Colony, as a coward is drummed out of the regimental camp, the men who, like hundreds in this country to-day, take all they can get from the State and society and give not one thought nor one unselfish effort in return.

Working out the problem of individual independence, individual intelligence, individual accountability and responsibility, they acquired that attribute which we call individual power—power in every man; power for good; the ability to serve, the willingness to serve, the determination to serve; power not in the

mass, as in communism, not in organization alone (although mightily in organization, as we see to-day) but in organization which keeps individuality well at the front instead of smothering or limiting it. Individual power ! How magnificently have they made good their promise in that direction. There is no nation in the world with the individuality of the American to-day ; there is no nation in the world with the ingenuity of the American to-day ; there is no nation in the world that can adapt itself so quickly, through its people, to any condition, or that can so readily solve any problem. There are no people on earth who in their daily lives give such constant proof that, if they are common people, they are the most uncommon common people God's sun ever shone upon. We picked out of your own city here, some years ago, a gentleman who had been supposed to give most of his attention, if not all of it, to commerce and manufactures ; we sent him abroad ; and he was soon engaged in diplomacy and was holding his own with the ablest and the most respected diplomats of Europe. We selected three or four men, two years ago, whose names many of you had never heard before, whom you could not place. They went to The Hague ; and American thought, American spirit, and American determination, as manifested in those men, outlined the most magnificent scheme of peace that Europe has ever seen—one to which it will surely turn in the years that are to come. We took, only the other day it seems, a gentleman known chiefly in the literary world, and we made him Secretary of State ; and, American diplomacy in the Orient is the accepted diplomacy of Europe to-day.

Gentlemen, I have already exceeded my time. Out of a troubled and strenuous past comes, as our inheritance, this thought

of the individual ; of his value, his place, his power, his privilege, his right in the community. God has placed here, in this Western world, a great civic tower, four-square to every wind that blows. On one side of it He has inscribed "Individual Independence," on another "Individual Intelligence," on another "Individual Responsibility," and on another "Individual Power." No matter what clouds may appear above the horizon, no matter what wrack of storm may come ; for one, I feel assured in my heart of hearts that that tower, surrounded and defended by a nation of kingly citizens and citizen-kings, will stand forever and and forever more. (Applause.)

"MY COUNTRY, 'TIS OF THEE."

PRESIDENT DANA :

It is manifest, gentlemen, that you think I made no mistake when I laid hold on Dr. Canfield. (Applause.)

The Chair suggests that this would be a good time to join in singing a part of the hymn " America," which appears on the back of the " Toast " card, if some one will kindly lead us.

[The audience promptly rose and sang two stanzas of the anthem, beginning " My Country, 'Tis of Thee," after which the speech-making was resumed.]

"THE YANKEE IN THE FAR WEST."

PRESIDENT DANA :

It is not so long ago that we used to hear much of "the man from Maine." We have here to-night one who, as a boy from Maine went to the Pacific coast and with characteristic New England courage, pluck, and perseverance, has forged his way to the very front rank of commercial life and has been sent to the United States Senate, serving there seven

years. It is now my great privilege to introduce, as the next speaker, the Honorable George C. Perkins, United States Senator from California, who will respond to the toast "The Yankee in the Far West."

SENATOR PERKINS'S ADDRESS.

MR. PRESIDENT AND FRIENDS :

I feel myself especially favored in having the privilege, which I now beg to acknowledge to you, of being present this evening, and joining with the New England Society of Pennsylvania in paying a tribute to a day memorable in the history of our country. When your distinguished President, a few days since, called upon me and did me the honor to invite me to be present here this evening, I was vain enough to think that he had no other designs upon me than to extend the compliment which I so greatly appreciate and for which I am grateful to him and to all of you ; but, after hearing his own confession this evening, that six months ago he invited a number of distinguished speakers to prepare for this occasion, I reflected that he had given me only about six hours and had told me "You're not expected to say much," and then I realized the predicament in which I found myself. I was reminded of what the sailor said to the minister who had remonstrated with him for swearing. "Well," he said, "parson, it's true I swear a great deal and you pray a great deal, but neither of us mean anything by it."

After having partaken of this intellectual feast, which we have all enjoyed, it has seemed to me that your President brought me here that he might contrast the West with the East. Yet he

seems to have forgotten the elementary lesson we were taught in astronomy, that the moon gives no light of its own but fulfills its mission in our universe by reflecting the light of the sun, the great orb of the solar system. And so, as a Yankee from Maine now in the Far West, I hope to entertain you for a few minutes by suggesting a few practical considerations based upon the eloquent remarks you have already heard—because I am a sailor by profession, a merchant from necessity, and a politician by accident. “The Yankee in the Far West” is a sentiment to which I can respond with two-fold pleasure in view of my early days in New England and my later years in California. Like my ancestors for many generations, I was born in New England. I admired the people there and honored the dear old village in which I was born and the institutions of the State; but, when I saw what a hard time my ancestors had to make a living on their farms, I thought I had better try a different line of agriculture, and so I started out to plow the ocean. I began at first, I might say, by sowing some wild oats, but the crop has not all been one of tares, although we have seen a great many “tares” in our time. Yet the most pleasant associations of my life are connected with the dear old meeting-house in Maine; and perhaps you will think the teachings of the minister were lost upon me when I tell you that one of the brightest visions I had, at this season of the year, was when the Governor’s proclamation was read on the Sabbath before Thanksgiving, for, to the boys, that meant that they could go skating, and that the dear old mothers would give them a splendid Thanksgiving breakfast with three different kinds of pie and all the other luxuries that pertained to a New England home. When listening to my friend to-night, I

turned back in memory to the time when I went to the meeting-house and saw the published banns in the vestry, announcing that my friend Sally Jones was to marry Alexander Hezekiah Smith ; and I heard the old ladies say that they "knew it would come sooner or later." In that good old meeting-house there was the Sunday-School, and we had services three times on the Sabbath. The cooking was always done on Saturday, then put into the great old bake oven and kept there for a day. All those associations are hallowed in my memory ; and I think that you who are from Maine or from New England had far more pleasure and recreation in an apple-bee or a corn-husking, when you found the girls husking with you, than perhaps you ever had at some of the great inaugural balls in the capital of our nation. As has been said here so feelingly and earnestly, it was there that the individual conscience was developed in the boy or girl, and a lesson taught them which they remembered throughout their lives. It was at the family altar or at the dinner table that the father and mother taught their boys and girls those precepts which in after years led the younger people to observe their individual duties as citizens of the great commonwealth, the nation. I remember well that, in the little meeting-house in the village, the presiding officer, who was the Selectman of the town, acquitted himself with all the dignity, solemnity, and responsibility of the occasion ; and I remember the little room, 10x12, where we were taught our a-b-abs ; and yet the lessons taught us in those early days have been the leaven that has inspired our lives and helped us to go on and do our duty as citizens of this great nation.

In later years we settled in the West. We went from New

England and New York out across the Ohio, across the Missouri and the Mississippi, and away out into Oregon, into California, and into the territory west of the Rocky Mountains. There the spirit of true Yankeeism, the spirit of Puritanism, helped to build up the great empire of the West. It is to that spirit that this nation is indebted more than to any other. It helped to build up the State of my adoption and my choice, California. It helped to keep that State true to the Union in the time of greatest peril, during our Civil War. When the struggle came, fifty years ago, over the admission of our State into the Union, it was the spirit of the Yankees in the West that said, "The crime of slavery shall never pollute the sacred soil of our free State." The people of the West, of California and of the States of the Pacific Coast, sent here their volunteers to fight for "Old Glory"; and the people who could not come poured out their substance, as did the Israelites of old—many giving fifty per cent. of their earnings—to the Christian Sanitary Commission, to sustain our soldiers who were fighting at the front for the honor and the perpetuity of this nation. That people have never failed to respond to a call for aid from their fellow-countrymen, whether it came from the Johnstown sufferers in your own State, or from the homeless people of Charleston, or from the victims of the tornado that destroyed Galveston. They have always been ready with their money and their sympathy to reach out their hands whenever the cry of distress came to them from east of the Rocky Mountains.

If I rejoice in the free life of the West, with its great opportunities for happiness, and its many paths leading to prosperity, I do not forget that New England is the nursery of those strong men who have done so much to make the West what it is, and

to give it that vigor which has characterized it since it first became the chosen land toward which adventurous men and women bent their steps. That the West is great and powerful and prosperous to-day is due perhaps more to New England than to any other portion of this great globe. The men and women whom she sent out across the Ohio carried with them the sturdy virtues of the people among whom they had been reared, and made them a part of Western life as they were an integral part of that of New England.

If our country were indebted to Puritanism for nothing else, it would still owe a great debt to those teachings and habits of thought which have developed what Howells calls the New England conscience, for it is the conscientiousness of the New England man that makes him in the West the sure foundation on which to build up commonwealths.

Puritanism, rough and earnest, left many sharp and jagged angles in the man it fashioned. But beneath was the smooth, strong outline which the West brings into view in wearing away by the attrition of its life the roughened places of the exterior. The great qualities of honesty, conscientiousness, courage, and steadfastness which the New England man manifests in the West are his inheritance from Puritanism, and he has made good use of it in the new home which he has chosen for himself. I think it is the experience of everyone that, wherever he may go throughout the West, it is the New Englander who is looked upon preëminently as the man who may be trusted and depended upon; as the man whose honesty is ingrained, and not simply the result of policy, and whose conscience is as quick as its promptings are clear. When a young man comes into the West

from New England he begins another life. It seems to him as though in some way he has entered upon a larger liberty. As his physical vision broadens to the horizon of the great plains, so his mental vision is extended far beyond the narrow circle within which it had been formerly limited. So strange are his surroundings that he may at first be like long confined persons who, upon liberation, are tempted to return to their cells. But the new life soon gains him, and is his forevermore. The charm of the great West, free as its winds, generous as its soil, seizes upon him and he is powerless to resist. Nature seems more kind to him than she did among his granite hills; and she is more kind. The very air he breathes is richer in life-giving properties. His pulses are quickened, and his heart beats with a stronger hope than it did in the midst of the dull, damp winds which blow over his former home. Mentally and physically invigorated, he takes up his work with an energy that receives encouragement from the promises which even the earth gives on every side, and he wins success by the exercise of those sturdy virtues which the forefathers cultivated and with which they endowed him.

Ever since the fertile prairies and the gold-ribbed mountains toward the setting sun first promised plenty, they have attracted to them the best and bravest of New England's sons and daughters. Go where you will throughout the great interior valleys, climb the mountains, sail the lakes and rivers, thread the forests, delve in the mines, you will find the New Englander. For half a century the exodus to the Great West has been going on and still continues. The effect on population of this great movement is, to a great extent, masked in New England by the men of other blood who take the places of those who depart. Yet even this

does not in my own native State of Maine serve to conceal the effect of this great movement. In the past ten years that State increased only 33,000 in population. Practically only manufacturing towns and cities show an increase, and that in foreign-born population. The census will doubtless show that the native American population has diminished materially. I doubt not that a similar state of affairs will be found in the other New England States. In fact, the New England of our fathers is passing away—is passing into the West.

Professor Nathaniel Shaler has given his reasons for believing that on the Pacific Coast will be developed a type of civilization that will eventually bear to that of the rest of the country the relations which that of New England has borne. The natural conditions found there, in his opinion, favor human development and cannot fail to have their effect on our successors.

I believe this to be true, and though we may not see all that Professor Shaler sees with his mind's eye, we shall at least see the beginning of the advance which will at last lead to the fulfillment of his prediction. Indeed, we can now see them. But, whatever may be the office of natural conditions in bringing about this advance, I do not think that we should lose sight of the fact that the human nature which is to be influenced is an important factor, and we can confidently assert that this material is of the best—not the least important part of which is that furnished by New England. It is her blood, with its traditions of honesty, sincerity, conscientiousness, and industry, and its promptings to high intellectual ideals, that will give the tone to the future Pacific Coast civilization.

I believe that the time will come when the Pacific Coast will

not have to look to the East for patterns of intellectual, moral, or material progress. It will create them, and they will in no small measure be due to the spirit of New England, which will have been handed down from father to son, from mother to daughter, by those whose ancestors lived under the influence of John Winthrop, Cotton Mather, John Quincy Adams, Theodore Parker, Ralph Waldo Emerson, Longfellow, Lowell, Whittier, and Phillips.

The Great West that is to be will be leavened with the New England spirit, to which its grandeur will, in no small degree, be due. It will have within it the best results of our own and our forefathers' study of European civilization, and we will add thereto that of the studies of the oldest of civilizations now existing in the world. There will be found there a blending of all that is best in the Occident and the Orient, and it will be contrary to the genius of the race if the result of it will not be for the lasting benefit of mankind. We have just begun our intercourse with Oriental peoples, which is destined to become most intimate, and whose influence will be of the utmost importance in our future progress. The energies of our people will more and more be turned to the trans-Pacific shores, and gradually the face of the nation will be turned from the East to the West. And in this great movement the New Englander will play his not unimportant part. He and his ideas will yet make themselves felt on the shores of the Yellow and the China seas, and his influence will travel westward until it meets the Eastern tide, and will at last encircle the world !

The Pacific slope was until a few months since the western limit of our territory ; but Yankee enterprise has reached out further, and the Hawaiian Islands, smiling with everlasting

verdure, have risen, like Venice, from the sea, and are now a territory of our Union. Some years ago, when I visited those islands and walked among the palm trees, the pineapple plantations, and the luxuriant semi-tropical foliage, it seemed to me that I was in a strange country ; but as I passed along an avenue I was surprised and delighted to behold a New England meeting-house with its spire rising heavenward and its bell ringing out a welcome and an invitation to enter. I went within its portals and joined the worshippers. The pastor entered the pulpit and gave out a hymn—it was the Coronation Hymn—and the whole congregation joined in singing that grand anthem, "All Hail the Power of Jesus' Name." The Yankee missionaries had gone out into those islands, carrying with them that individual conscience and that New England sense of right and duty ; and a society of New England people had been formed there. Those people reverently engaged in singing, held in honor, as you have this evening, the memory of our fathers, the Pilgrim Fathers, who did so much for the building up of this great nation and for maintaining both its civil and religious liberty. It is but natural that we love to revere the memory of those fathers, although in our youth we may have regarded their discipline as somewhat strict. As boys, we may have felt that their treatment of the young was harsh and severe ; but as we grew older we realized that that early discipline had done us good, and we felt proud of being descendants of those men.

I rejoice in that broad national spirit of which so much has been said to-night. We are all denominated "Yankees" by the people of Europe. A year or two since the Spanish spoke in derision of the Yankee ; but after Dewey had seen them in Manila

Bay and after our brave boys in blue had seen Campos in Cuba, the Spaniards formed a much better opinion of the Yankees. I like that broad spirit to which Patrick Henry gave utterance when he heard of the fight at Lexington and Concord, and said, "I am not a Virginian, I am an American." We are all Americans, my friends. Whether born in Maine or Pennsylvania, whether we choose California or Washington for our home, we are all Americans living under the ægis of a constitution that assures equal justice to all, and under the protecting folds of that emblem of civil and religious liberty, the Stars and Stripes. And we have an individual duty to perform to-day, wherever we may be, whether a private citizen or for the time being representing others, in the City Hall, as alderman, as supervisor, or in Congress as the Representative of a great constituency. In whatever public position we may hold, we exercise only a delegated power that is given for a little time to the representatives of the people. Back of it all is public opinion, the safety valve of this great nation ; for your representatives cannot long go astray while there is a healthy public opinion to restrain them and bring them back into the path of duty. And so to-day, while the dawn of a new century is lighting up the eastern horizon, the future is full of hope and of promise to us as a nation if we do our duty as individuals, for as a nation we are but an aggregation of individuals. Therefore let each and every one of you say, and you have said it to-night in response to the eloquent words of those who have spoken, that you will acquit yourselves honorably of every obligation upon you ; that, if it be a treaty with a foreign power, you will observe it honorably until it has been amended or abrogated according to the terms of that treaty. If there is a con-

flict between labor and capital to-day, let us remember that there is no wrong which under the law we cannot correct, for all power is in the people. Really the so-called conflict between labor and capital is only imaginary. We have no law of entailment; the rich man's son distributes the money he inherits when his father has massed too much of it. In your own State you have public philanthropists who have become the executors of their great fortunes while living. Carnegie is distributing his money not in Pennsylvania alone but throughout almost every State in the Union. Even California has been the recipient of his bounty. She returns her thanks to him for a hundred thousand dollars given to that State for a public library. The example he has set is one which every rich man may imitate with profit to himself and benefit to the country.

I repeat, my friends, let us each resolve, in the coming years, as we have in the past, that we will do our duty as individuals; and the result will be the prosperity and the advancement of every State and of our whole nation. Let us go onward and upward. I am an optimist in the broadest acceptation of the term. I believe in the future of this country; I believe in religious and civil liberty; I believe in the golden rule, not perhaps just as the Bible renders it, "Do unto others as you would have others do unto you," but "do it to them first." No, I would be just and fair to all. If we do that and live up to it, the future will be laden with good results. Let us then rally around our old banner and join in the great anthem:

"Teach us to sow the seed
Of many a noble deed;
Make us determined, valiant, and strong,

Armed with the sword of right,
Undaunted in the fight,
Help us to level the bulwarks of wrong."

(Applause.)

DELIVERING OVER THE INSIGNIA OF OFFICE.

PRESIDENT DANA :

The hour is comparatively early. As some of the company may be aware, an accident on the Pennsylvania Road detained some of our members from reaching here at the appointed time, and may delay others in returning.

Mr. Beck finds it necessary to leave very soon, and therefore the Chair will change the last order on the programme, and before Major Lambert is called upon, will inaugurate what may be called a "new departure" in our Society. Heretofore the newly elected president has not assumed the office until the following year, when he has presided at the banquet. It is the custom in the New York Society, at the close of the speeches of the evening, for the retiring President to deliver over the insignia of office to the incoming President, and it seems to me to be a fitting custom for us to follow. Before doing this I wish to take the opportunity of thanking the Society most heartily for the honor which they have conferred upon me not only in choosing me as their President, but in continuing me in office for four successive years. I congratulate the Society also on the happy choice that it has made of a President; and I am confident that, through his eloquence and his enthusiastic leadership, a great future is before the Society. (Applause.)

(Addressing his successor): Mr. Beck, I congratulate you on the honor that has been conferred upon you by this Society

and wish for you the same hearty coöperation it has given me, and which, I am sure, you will receive. I extend again my best wishes for the future usefulness and honor of our Society, under your wise guidance. (Applause.)

RESPONSE BY PRESIDENT-ELECT BECK.

MR. PRESIDENT AND BROTHER MEMBERS OF THE NEW ENGLAND
SOCIETY :

I shall not postpone the pleasure which you all anticipate of hearing the last regular speaker of the evening. While Dr. Dana did intimate to me that he would in some way introduce me to you to-night as the new President, I was not aware, until I came into the hall this evening, that my name would appear upon the programme for any set speech, and I have not come to make one. Of course, I am exceedingly glad, in the very few minutes for which I ask your attention, to have the opportunity to thank the Society from my very heart for the great honor they have been pleased to confer upon me, an honor as distinguished, in my case, as it is undeserved. If time permitted and if it were fair to Major Lambert, I should perhaps endeavor to enlarge this expression of gratitude, but I shall reserve that until the dinner of next year, when, if I am permitted to be here, I shall venture to express in a formal way my indebtedness to you.

Another reason why I should refrain from making a speech at this time is that I am reminded of that spirit of humility which was a distinguishing characteristic of the Puritans and of which there was a striking illustration in the case of one of my own ancestors. My great-great-grandfather—Eliakim Darling by name—lived in Bucksport, Maine ; and one of the traditions of that place, as related to me by an uncle of mine, is this. My great-great-grand-

parent was a prominent exhorter at the meeting-house, and on one occasion delivered a very lengthy and elaborate prayer. Upon its conclusion he sat down and there was a period of silence, whereupon he rose and said, "My brethren and sisters, I have a sorrowful confession to make. I have committed a great sin, for after I had completed that prayer Satan whispered to me, 'Eliakim, that was a good prayer.' And I believed him." (Mer-riment.) I would prefer on this occasion therefore not to expose myself to the temptation of being flattered by the Evil Spirit.

Permit me to say, gentlemen of the New England Society, that I shall be proud and happy indeed if my administration of the office of President of your Society be as successful as that of your retiring President. In this connection allow me to add a word in justice to those who arranged this excellent dinner. The success of a dinner depends mainly upon two things—the speakers and the accessories, such as decorations and catering. As to the first we have all been charmed by the eloquence and wit of the speeches; and the fact that the speakers are here is wholly due to Dr. Dana. He came to Washington, and, although at the time engaged in the very arduous task of revising the Presbyterian creed, he was willing to mingle with Senators and Representatives at the peril of those "evil communications" which corrupt good manners, in the hope of getting some speakers. Thanks to his zeal and perseverance we have reason to congratulate ourselves that not only in the matter of the Westminster Confession, but in the arrangements for this dinner, he has saved us from error or harm.

In this connection, let me add a word as to the dinner. I happened to be chairman of the Entertainment Committee. You

may think that I mention that fact in a spirit of self laudation, but the fact is quite the reverse. I was unable, by reason of pressing engagements, as I told the committee, to give any time to the arduous details of the arrangements ; and you are deeply indebted to the committee minus the chairman, and especially to our good fellow members, Mr. Cornish, Mr. Borden, and Mr. Frothingham, for the fact that this dinner has been one of the most successful in all the history of the Society.

Now, gentlemen, I have already detained you far too long, and I will therefore simply ask you to allow me to say for myself, in the words of Shakespeare :

“ So, gentlemen,
With all my love I do commend me to you ;
And what so poor a man as Hamlet is
May do, t' express his love and friendship to you,
God willing, shall not lack.”

NEW ENGLAND IN PENNSYLVANIA.

PRESIDENT DANA :

Our last speaker is one of our fellow townsmen. It is our custom to have one speaker from Philadelphia, and our choice this year fell upon Major Lambert, who is well known to you for his business qualities and his genial, attractive nature. He will speak to us on “ New England in Pennsylvania.”

ADDRESS BY MAJOR WILLIAM H. LAMBERT.

I presume that the selection of a Pennsylvanian who not by inheritance, marriage, removal, or other circumstances within or without his control, has any connection whatever with New England, is in observance of an old custom whereby men at feasts

were reminded that they were mortal. In the hour of the Roman Conqueror's triumph an attendant stood beside him in his chariot reminding him amid the acclamations of the crowd, "you are but mortal." And so, after the chorus of self-appreciation which has sounded from these Sons of New England, it is well for a Pennsylvanian to whisper, "Notwithstanding your New England ancestry, you are only men."

When your chairman honored me with the invitation to speak on this occasion he requested me to make my own selection of the toast to which I should respond, but when a few days later I suggested as a toast "Pennsylvania" I noticed an expression of surprise upon his countenance, as if he failed to see the pertinence of that theme at a New England dinner. Perhaps he had some remembrance of earlier dinners, at which other Pennsylvania Dutchmen had emphasized the fact that it might be said of Pennsylvanians, as well as of New Englanders, "The temple of the Lord are these." To meet the Chairman's objection I changed to "New Englanders in Pennsylvania" that there might be some semblance of conformity to the general subject of the evening's entertainment.

Pennsylvania as a colony was perhaps, more than any other, typical of the country at large ; for while each of the others of the original thirteen was largely peopled by emigrants from a single nation or race, it was the fortune of Pennsylvania to embrace in its early settlement representatives of several of the nations of Europe. Here came the Swedes, the Dutch, the English, represented first by the Quakers, the Scotch-Irish, the Germans, and the Welsh. Locating at points comparatively remote from each other, but united under one jurisdiction, these diverse people lived

and prospered, with no seriously discordant elements until in the course of time the New Englander, desirous to enlarge his western boundary, overleaping Southeastern New York came into northern Pennsylvania, claiming under his charter the right to extend to the Pacific. Pennsylvania's welcome to the newcomer differed from that given the earlier settlers. Its greeting to the men of Connecticut was "a welcome with bloody hands to hospitable graves." The struggle between the Yankee and the Pennsylvanian for the possession of the disputed territory lasted with varying fortune for many years, continuing even into the period of the Revolution, and was not definitely settled until after its close. One of the first practical tests of the efficacy of the compact between the colonies was manifest in the determination of the controversy between Connecticut and Pennsylvania for possession of the Wyoming Valley. Pennsylvania held the State and also kept the settlers, who and their descendants have constituted a valued portion of our diversified population.

But the New Englander later came to Pennsylvania in other ways, and had kindlier greeting and heartier welcome. He came during the struggle for Independence ; and here in our city, some of the wisest and bravest counsel was given by New England's representatives in the Continental Congress, and their names are enrolled upon the immortal documents here written, which are the priceless heritage of our whole country.

I recall another occasion when the New Englander was heartily welcomed to Pennsylvania. Many of you are too young to remember the stirring days, now nearly forty years gone by, when our nation was aflame because of the firing upon Sumpter, when the Capital was endangered and the existence of the Govern-

ment imperilled. In those days, when the Pennsylvania militia, responding to the President's call, had already hurried to Washington, there came tidings that the Massachusetts troops were en route to the Capital. Joyous was the reception ; enthusiastic the greeting Philadelphia gave the Sixth Massachusetts as it passed through our thronged streets all aglow with the national colors. And when on the following day, that day of immortal memories, the Nineteenth of April, we learned that New England had "reddened with her life blood the streets of Baltimore," indignation and sorrow found expression in stronger determination to uphold the cause for which the Massachusetts men had died.

An envious son of Acton once said, speaking of a famous fight, "Concord furnished the field, but Acton furnished the men." It was the glory and the fortune of the State of Pennsylvania to furnish the field for the greatest battle of the great war ; but while justly proud of that fact, it rejoices that the men were furnished by Pennsylvania and New England and the other loyal States. State lines may divide us ; however we may rejoice in our several local heritages, our highest glory is that we are associated in an indissoluble union won by the sacrifice freely offered on the sacred field of Gettysburg.

But as I look upon the New Englander in Pennsylvania, in his conformity to manners and customs about him, I am constrained to believe that while he admires his ancestors he does not imitate them. Annually he recounts their deeds and their merits, but yielding to his environment, and the ameliorating influence of the State of composite settlement which has welded as Pennsylvanians peoples the most diverse, he seems to be

inclined to take on the fashions and the methods of the people whom he meets here.

It is well, gentlemen, to commemorate these forefathers' days, those ancestral times. We are apt to think, in the progress we have made in the material arts and sciences, that those earlier days were poor and barren. But it is well to remember that there may be a glory that is not measured by material advancement and prosperity alone, but by its high ideals. As we stand facing the new century, with new issues before us, with problems such as neither we nor our forefathers had ever dreamed of, it is well to take courage and inspiration from the knowledge that those who preceded us faced difficulties as great to them as any that confront us can be to us, and to remember that, although time and circumstances change, immortal principles never change; and that we can best confront national and social dangers by firmly standing upon the bed-rock on which this nation was founded. The issues before us may be most successfully determined by remembering that ours is a republic whose safety rests upon certain indestructible principles.

However pleasant the social features of such an anniversary celebration, the greatest value is in the opportunity to renew our devotion to the great truths for which our forefathers lived and died, which constituted the greatness of the nation, and which, under God, shall make that perpetual.

THANKS.

PRESIDENT DANA, at the close of the festivities, said :

One moment. Before you take your departure, gentlemen, allow me to extend our hearty thanks to the Committee of Arrangements for furnishing this beautiful banquet, and to thank most heartily these speakers for their eloquent words, which I am sure will be an inspiration to us all.

This Society now stands adjourned for one year from to-day.



Constitution and By-Laws.

We, the subscribers, hereby create the Association herein named, and adopt the following as its Constitution and By-Laws :

I. NAME.

The name of the Association shall be THE NEW ENGLAND SOCIETY OF PENNSYLVANIA.

II. OBJECT.

Its object shall be charity, and good-fellowship, and the honoring of a worthy ancestry.

III. MEMBERSHIP.

1. Any male person of good character, eighteen years of age or older, wherever residing, a native, or descendant of a native of any New England State, shall be eligible to membership and shall become a member by participating in the creation of this Society, or by the majority vote of the Society, or of its Council, subscribing to these Articles, and paying an admission fee of five dollars (\$5.00).

2. The Society, by a two-thirds vote of its members present, at any regular meeting, may suspend from the privileges of the Society, or remove altogether, any person guilty of gross misconduct.

3. Any member who shall have failed to pay his dues for three consecutive years, without giving reasons satisfactory to the Council, shall after thirty days' notice of such failure, be dropped from the roll.

IV. ANNUAL MEETINGS.

1. The Annual Meeting shall be held not less than one week before the Annual Festival, and at such time and place as shall be determined by the Council. Notice of the same shall be given in the Philadelphia daily papers, and be mailed through the post office to each member of the Society.

2. Special meetings may be called by the President or a Vice-President, or, in the event of their absence from the city, by any two members of the Council.

V. COUNCIL.

1. At each Annual Meeting there shall be elected a President, a First and Second Vice-President, a Treasurer, a Secretary, a Chaplain, and a Physician, to serve one year, and until their successors are chosen; at the Annual Meeting, in 1895, there shall also be elected twelve Directors, who, upon entering upon office, shall divide themselves by lot into three classes of four each, one class to serve one year, one class two years, and one class three years. At the Annual Meeting in 1896 and each subsequent year there shall be elected four Directors to serve three years, or until their successors are elected. The officers and Directors elected each year shall enter upon office on the first of January next succeeding, and, together with the Directors holding over, shall constitute the Council.

Of the Council there shall be four standing committees :

(a) On Admission, consisting of the First Vice-President, the Secretary, and four Directors.

(b) On Finance, consisting of the officers of the Society, except the Chaplain and Physician.

(c) On Charity, consisting of the Chaplain, the Physician, and four Directors.

(d) On Entertainment, consisting of the Second Vice-President and four Directors.

2. The Council shall fill any vacancy which shall occur in any office, or in the position of Director.

VI. DUTIES OF OFFICERS.

1. The President, or, in his absence, the First Vice-President, or if he too is absent, then the Second Vice-President, shall preside at all meetings of the Society or the Council. In the absence, at any time, of all these, then a temporary chairman shall be chosen.

2. The Secretary shall keep a record of the proceedings of the Society and of the Council, and shall have the custody of the seal of the Society.

3. The Treasurer shall have charge of all moneys and securities of the Society; he shall, under the direction of the Finance Committee, pay all its bills, and at the meeting of the said committee next preceding the Annual Meeting of the Society, he shall make full and detailed report.

VII. DUTIES OF COMMITTEES.

1. The Committee on Admission shall consider and report to the Council or to the Society, upon the names of all persons submitted for membership.

2. The Finance Committee shall audit all claims against the Society ; shall see to the proper investment of its surplus funds, if any ; and, through a sub-committee, shall audit annually the accounts of the Treasurer.

3. The Committee on Charity shall disburse, in conformity to the objects of the Society, all moneys appropriated by the Council for charitable purposes, and make report thereof at the meeting of the Council next preceding the Annual Meeting of the Society.

4. The Committee on Entertainment shall, under the direction of the Council, provide for the Annual Festival.

VIII. CHANGES.

The Council may enlarge or diminish the duties and powers of the officers and committees at its pleasure.

IX. CHARITY.

1. The Council may appropriate a portion of the annual income of the Society, not exceeding three-fourths, to the relief of indigent or unfortunate persons of New England origin.

2. The widow or children of a deceased member, if in need, shall be entitled, for five successive years, to an annuity from the funds of the Society, equal to the full amount which such member shall have actually paid into its Treasury ; such annuity, however, shall in no case be paid to such widow after she shall have again married, nor to children after they shall be able to earn their own livelihood.

X. QUORUM.

Fifteen members shall constitute a quorum of the Society ; of the Council, five members, and of the committees, a majority.

XI. FEES.

The annual dues, after the first year of membership, shall be three dollars ; but any person admitted a member may become a life member by paying fifty dollars, and shall thereby be exempt from paying the admission fee of five dollars and annual dues.

XII. ANNUAL FESTIVAL.

An Annual Festival of the Society shall be held on the twenty-second of December, except when that day is Sunday, and then the Festival shall be held on the day following, at such time and place and in such manner as shall be determined by the Council. The cost of the same shall be at the charge of those attending it.

XIII. MOTTO AND SEAL.

1. The motto of the Society shall be

“ Veritas et Libertas.”

2. The seal of the Society shall have in the center a representation of the Mayflower at anchor in Plymouth harbor, surrounded by concentric rings, on the inner of which shall be the motto, and the date 1620 ; on the next the name of the Society and the date 1881, and on the next a wreath of may-flowers and entwined scrolls, bearing the name of New England Colonies and States.

XIV. DISPOSITION OF PROPERTY.

In case of the dissolution of the Society.

This organization is intended to be perpetual, but, if for any reason whatsoever, it shall at any time be deemed best by a majority of those present at an annual meeting at which a quorum

of members shall be present, that the same shall be dissolved (notice having been given in the call for said meeting that the question of dissolution would be considered), or if at any time there shall have been failure for three successive years to hold an annual meeting, then and in such event, and immediately thereafter, the Treasurer shall transfer and deliver all moneys and other property of the Society to the Medical Department of the Pennsylvania Hospital, for its sole and exclusive use forever.

XV. AMENDMENT.

1. These articles may be altered or amended at any annual meeting of the Society, the proposed amendment having been approved by the Council, and notice of such proposed amendment sent to each member with the notice of the annual meeting.

2. They may also be amended at any meeting of the Society, provided that the alteration shall have been submitted at a previous meeting.

3. No amendment or alteration shall be made without the approval of two-thirds of the members present at the time of their final consideration, not less than twenty-five voting for such alteration or amendment.

Life Members.

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| Baker, George Fales, M. D., | 1818 Spruce Street. | Nov., 1898. |
| Batterson, H. G., D. D., | 156 West 73d St., N. Y. | Dec., 1881. |
| Bond, Frank S., | 38 West 51st St., N. Y. | Dec., 1881. |
| Brooks, James C., | 430 Washington Avenue. | Dec., 1899. |
| Brush, Chauncey H., | Chestnut Hill. | Dec., 1881. |
| Clark, Clarence H., | 660 Bullitt Building. | Dec., 1881. |
| Clothier, Morris L., | 801 Market Street. | Dec., 1896. |
| Dreer, William F., | 714 Chestnut Street. | Jan., 1894. |
| Elkins, William L., | Elkins. | Dec., 1891. |
| Fiske, Louis S., | 34 South Front Street. | Jan., 1889. |
| Little, Amos R., | Aldine Hotel. | Dec., 1881. |
| Littlefield, H. W., | 129 South Fifth Street. | Dec., 1881. |

Annual Members.

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| Aldrich, Silas, | 310 South Tenth Street. | Dec., 1896. |
| Allen, Edward E., | Overbrook. | Dec., 1895. |
| Allen, Francis Olcott, | 1539 Pine Street. | Dec., 1897. |
| Allen, Joseph Dana, | 1901 Chestnut Street. | Nov., 1899. |
| Allyn, Dr. Herman B., | 501 South Forty-second St. | Nov., 1894. |
| Bacon, Richard W., | 518 Stephen Girard Building. | Dec., 1894. |
| Bailey, Joseph T., | 1128 and Chestnut Street. | Dec., 1893. |
| Baker, George D., D. D., | 906 Pine Street. | Dec., 1900. |
| Ball, Joseph A., | Stock Exchange Place. | Dec., 1892. |

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| Banks, George W., | 1128 and Chestnut Street. | Jan., 1889. |
| Barker, Eben F., | 312 Girard Building. | Dec., 1882. |
| Barnes, John Hampton, | 1727 Spruce Street. | Dec., 1889. |
| Barnes, William H., | 1727 Spruce Street. | Dec., 1889. |
| Barrows, Col. William Eliot, | 2312 Spruce Street. | Nov., 1896. |
| Bartol, George E., | 262 South Twenty-first Street. | Dec., 1892. |
| Battles, Frank, | 505 Chestnut Street. | Nov., 1892. |
| Beck, Hon. James M., | Girard Building. | Nov., 1898. |
| Bent, Stedman, | 6040 Drexel Road, Sta. W. | Dec., 1899. |
| Beers, C. Eliot, | 1409 Lombard Street. | Mch., 1893. |
| Bement, William P., | 3817 Spruce Street. | Jan., 1898. |
| Bent, Luther S., | 1103 Spruce Street. | May, 1884. |
| Bigelow, George A., | 133 South Fourth Street. | Dec., 1881. |
| Blake, Barton F., | 715 Corinthian Avenue. | Dec., 1881. |
| Bliss, Arthur Ames, M. D., | 117 South Twentieth Street. | Nov., 1896. |
| Bliss, Theodore, | 1832 Race Street. | Dec., 1881. |
| Blynn, Henry, | 824 Chestnut Street. | Jan., 1894. |
| Boardman, Geo. Dana, D. D., | 1023 Farragut Terrace. | Dec., 1881. |
| Bolles, Albert S., | Haverford. | May, 1884. |
| Borden, Edward P., | 2038 Spruce Street. | Dec., 1881. |
| Borden, E. Shirley, | 2038 Spruce Street. | Dec., 1893. |
| Boyd, James, | 14 North Fourth Street. | Dec., 1887. |
| Bradford, Albert G., | 4817 Baltimore Avenue. | Dec., 1897. |
| Brazier, J. H., | 902 Chestnut Street. | Dec., 1881. |
| Breed, J. Howard, | 1340 Chestnut Street. | Nov., 1896. |
| Brinley, Charles A., | 247 South Sixteenth Street. | Dec., 1881. |
| Brown, Henry W., | 423 Walnut Street. | Dec., 1886. |
| Brown, Levi D., | 116 North Seventeenth Street. | Jan., 1889. |
| Brown, J. Tabelé, | Prospect Ave., Chestnut Hill. | Dec., 1894. |
| Brown, John A. S., | 1524 North Seventeenth St. | Feb., 1896. |
| Burnham, George, | 500 North Broad Street. | Dec., 1881. |
| Burnham, George, Jr., | 500 North Broad Street. | May, 1884. |
| Burnham, William, | Harrison Building. | Dec., 1887. |
| Burdick, Dr. S. P., | 1334 Parish Street. | Dec., 1894. |

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| Burt, Edward W., | 1107 Market Street. | Dec., 1888. |
| Bushnell, Charles E., | Bourse Building. | Dec., 1893. |
| Butler, John M., | 119 South Fourth Street. | Dec., 1886. |
| Butler, Edgar H., | 919 Walnut Street. | Dec., 1895. |
| Carr, George Bradford, | 506 Girard Building. | Dec., 1887. |
| Carpenter, Harvey N., | 2107 DeLancey Street. | Dec., 1891. |
| Carstairs, Daniel Haddock, | 222 South Front Street. | Dec., 1895. |
| Carstairs, J. Haseltine, | 222 South Front Street. | Dec., 1895. |
| Chandler, Theophilus P., | 328 Chestnut Street. | Oct., 1897. |
| Chapin, George W., | St. David. | Dec., 1898. |
| Chapin, Dr. John B., | 44th and Market Streets. | Dec., 1884. |
| Chase, Howard A., | 1430 South Penn Square. | Dec., 1886. |
| Chauncey, Charles, | 252 South Fourth Street. | Dec., 1892. |
| Clafin, Waldo M., | 1107 Chestnut Street. | Dec., 1883. |
| Clapp, Herbert M., | West Johnson Street, Gtn. | Nov., 1790. |
| Clark, Charles E., | 4115 Walnut Street. | Dec., 1886. |
| Clark, Clarence H., Jr., | 141 South Fourth Street. | Dec., 1881. |
| Clark, Edward W., | 141 South Fourth Street. | Dec., 1881. |
| Cleverly, Henry A., | 4110 Parkside Ave. | Feb., 1891. |
| Cliff, Prof. George H., | 1507 North Fifteenth St. | Dec., 1896. |
| Closson, James H., M. D., | 53 West Cheltenham Avenue. | Dec., 1900. |
| Clothier, Walter, | 405 Arch Street. | Dec., 1900. |
| Coffin, Edward Winslow, | Ashland, N. J. | Dec., 1896. |
| Coffin, G. Winthrop, | 22 Letitia Street. | Dec., 1900. |
| Colburn, Arthur, | 110 North Second Street. | Dec., 1892. |
| Colton, J. Milton, | 141 South Fourth Street. | Dec., 1883. |
| Colton, Sabin W., Jr., | 141 South Fourth Street. | Dec., 1883. |
| Converse, Charles A., | 500 North Broad Street. | Jan., 1891. |
| Converse, John H., | 500 North Broad Street. | Jan., 1882. |
| Conwell, Rev. Russell H., | 2020 North Broad Street. | Jan., 1887. |
| Cook, James W., | 2108 Walnut Street. | Dec., 1882. |
| Cooke, Jay, | 119 South Fourth Street. | Dec., 1886. |
| Cookè, Albert D., | 15 N. Thirteenth Street. | Dec., 1893. |

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| Corbin, E. A., | 430 Walnut Street. | Dec., 1889. |
| Cornish Thomas E., | Hotel Walton. | Dec., 1881. |
| Coxe, Charles H., | 1007 Walnut Street. | Dec., 1892. |
| Cragin, Charles I., | 119 South Fourth Street. | Dec., 1883. |
| Crittenden, J. Parker, | 4053 Spruce Street. | Mch., 1893. |
| Crosman, Prof. Charles S., | Haverford. | Oct., 1898. |
| Culver, Martin B., | 1529 Locust Street. | Dec., 1895. |
| Cuming, John K., | 1807 North Broad Street. | Dec., 1888. |
| Curtin, Dr. Roland G., | 22 S. Eighteenth Street. | Dec., 1883. |
| Curtis, C. H. K., | 425 Arch Street. | Dec., 1888. |
| Cuthbert, Allen Brooks, | Edgewater Park, N. J. | Dec., 1891. |
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| Dana, Prof. Charles Edmund, | 2013 De Lancey Place. | Oct., 1898. |
| Dana, Stephen W., D. D., | 3925 Walnut Street. | Dec., 1881. |
| Darby, Edward T., M. D., | Lansdowne. | Dec., 1889. |
| Darling, Nathan, | 1119 Chestnut Street. | Dec., 1897. |
| Darlington, Herbert Seymour, | 1126 Chestnut Street. | Dec., 1899. |
| Darlington, Joseph G., | Haverford. | Mch., 1893. |
| Delano, Eugene, | 42 Fifth Ave., N. Y. | Dec., 1888. |
| Denny, George Addison, | 423 Lehigh Avenue. | Dec., 1900. |
| Dexter, E. Milton, | 1218 Spruce Street. | Feb., 1887. |
| Dorland, Dr. W. A. Newman, | 120 South Seventeenth Street. | Jan., 1901. |
| Dwight, Edmund P., | 407 Library Street. | Feb., 1888. |
| Dwight, H. E., M.D., | 336 South Fifteenth Street. | Dec., 1881. |
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| Earle, Morris, | 1918 Spruce Street. | Mch., 1895. |
| Eckels, Mervin J., D. D., | 1621 Summer Street. | Dec., 1900. |
| Edmunds, Hon. George F., | 1724 Spruce Street. | Dec., 1896. |
| Edson, Alfred H., | 1836 N. Sixteenth Street. | Dec., 1892. |
| Ellis, Henry C., | 2319 Green Street. | Dec., 1891. |
| Ellison, William Rodman, | 24 South Sixth Street. | Dec., 1897. |
| Elwell, William P., | 2207 Mt. Vernon Street. | Dec., 1885. |
| Ely, Theodore N., | Broad Street Station. | Mch., 1893. |
| Este, Charles, | 4111 Baltimore Avenue. | Dec., 1885. |

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| Evans, Charles T., | 428 Walnut Street. | Nov., 1890. |
| Evans, Shepley W., | 20 South Broad Street. | Dec., 1888. |
| Ewing, D. S., | 1127 Chestnut Street. | Jan., 1888. |
| Fahnestock, James F., Jr., | 307 Walnut Street. | Dec., 1889. |
| Farnum, Edward S. W., | 5933 Germantown Avenue. | Dec., 1895. |
| Felton, Edgar C., | Steelton. | Dec., 1899. |
| Fisher, Ellicott, | "Wakefield," Germantown. | Feb., 1897. |
| Flagg Stanley G., Jr., | 116 S. Twentieth Street. | Nov., 1898. |
| Fletcher, George A., | 1129 Chestnut Street. | Nov., 1890. |
| Frothingham, Theodore, | 142 South Fourth Street. | Dec., 1886. |
| Fuller, J. C., | P. Grove Furn., Cumblld. Co. | Dec., 1882. |
| Furber, William Copeland, | 504 Phila. Bank Building. | Dec., 1898. |
| Furbush, Merrill A., | 428 Bourse Building. | Dec., 1900. |
| Gage, Clinton, | Cheltenham Avenue, Oak Lane. | Feb., 1897. |
| Gerry, F. R., | 1835 Market Street. | Mch., 1885. |
| Getchell F. H., M.D., | 1432 Spruce Street. | Dec., 1881. |
| Gillett, Alfred S., | 623 Chestnut Street. | Dec., 1881. |
| Godfrey, Lincoln, | 128 Chestnut Street. | Jan., 1889. |
| Goodrich, Henry G., | 430 Walnut Street. | Dec., 1889. |
| Goodrich, William, | 4407 Samson Street. | Dec., 1887. |
| Goodwin, Harold, | Franklin Building. | Dec., 1881. |
| Greenough, Rev. William, | 1712 Franklin Street. | Dec., 1891. |
| Hackett, Horatio B., | 2506 Tulip Street. | Jan., 1889. |
| Hagar, Walter F., | 5913 Greene Street, Gtn. | Dec., 1900. |
| Hale, Arthur, | Office G. Supt. Trans., P.R.R. | Apl., 1887. |
| Hale, Henry S., | 48 North Sixth Street. | Dec., 1890. |
| Hale, J. Warren, | 48 North Sixth Street. | Dec., 1894. |
| Hall, Amos H., | 140 Chestnut Street. | Dec., 1888. |
| Harding, John A., | 4th and Linden, Camden, N.J. | Dec., 1892. |
| Hare, Dr. Hobart Amory, | 222 S. Fifteenth Street. | Dec., 1898. |
| Harrington, Melvin H., | 70 W. Upsal Street, Gtn. | Dec., 1887. |
| Hazeltine, Charles F., | 1720 Chestnut Street. | Dec., 1888. |

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| Haughton, Charles W., M.D., | 1528 North Seventh Street. | Dec., 1897. |
| Haughton, Rev. James, | Bryn Mawr. | Feb., 1888. |
| Hawley, Benjamin F., M.D., | 417 North Thirty-third Street. | Dec., 1889. |
| Hebard, Charles, | Chestnut Hill. | Dec., 1895. |
| Henry, Charles W., | Wissahickon Heights. | Dec., 1889. |
| Henry, J. Bayard, | 742 Drexel Building. | Dec., 1892. |
| Hill, George H., | 3601 Baring Street. | Dec., 1888. |
| Hinsdale, Guy, | 3943 Chestnut Street. | Nov., 1899. |
| Hodge, Thomas L., | 439 W. Lehman Street, Gtn. | Jan., 1897. |
| Hopkins, Albert Cole, | Lock Haven. | Dec., 1892. |
| Horr, R. Cortland, | 423 Walnut Street. | Dec., 1892. |
| How, W. Storer, D.D.S., | 1815 Ontario Street. | Dec., 1890. |
| Howard, Francis A., | 416 Walnut Street. | Jan., 1883. |
| Howe, Frank P., | 251 South Seventeenth Street. | Dec., 1894. |
| Howe, Herbert M., M.D., | 1622 Locust Street. | Dec., 1881. |
| Howlett, Charles E., | 106 W. Johnson Street. | June, 1892. |
| Howlett, Edwin J., | 830 Witherspoon Building. | Jan., 1882. |
| Hoyt, Rev. Wayland, D.D., | 3604 Chestnut Street. | Dec., 1899. |
| Hoxie, Henry N., | Haverford. | Nov., 1894. |
| Huey, Arthur B., | 550 Drexel Building. | Dec., 1896. |
| Ingham, William H., | 2134 Pine Street. | Mch., 1896. |
| Janes, William P., | 1021 Walnut Street. | Dec., 1890. |
| Jeffords, John E., | 2027 Walnut Street. | Dec., 1889. |
| Johnson, A. B., | 500 North Broad Street. | Dec., 1891. |
| Johnson, Edward Hine, | 2037 Locust Street. | Dec., 1896. |
| Keay, Nathaniel S., | 401 Chestnut Street. | Dec., 1892. |
| Keene, Albert A., | 27 South Water Street. | Dec., 1886. |
| Kelly, Albert Frederick, | 220 Pelham Road, Gtn. | Nov., 1896. |
| Kelly, William D., | 120 Cliveden Ave., Gtn. | Dec., 1892. |
| Kennedy, Arthur L., | | Dec., 1897. |
| Kenney, H. F., | Ridley Park. | Dec., 1881. |
| Kent, Henry T., | Clifton Heights. | Dec., 1892. |

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| Keyes, D. A., | 522 Walnut Street. | Dec., 1886. |
| Kimball, Fred J., | 660 Bullitt Building. | Dec., 1882. |
| Kisterbock, John, | 1231 Market Street. | Dec., 1894. |
| Kisterbock, Josiah, Jr., | City National Bank. | Dec., 1894. |
| Ladd, Westray, | 133 South Twelfth Street. | Oct., 1897. |
| Lane, Dr. N. F., | 1620 Green Street. | Dec., 1898. |
| Lee, Edward Clinton, | Haverford. | Oct., 1890. |
| Leonard, Frederick M., | 119 South Fourth Street. | Feb., 1888. |
| Lewis, Francis D., | 501 Drexel Building. | Dec., 1881. |
| Lewis, H. M., | Wayne Ave., W. of School L. | Dec., 1881. |
| Lewis, Richard A., | 902 Chestnut Street. | Dec., 1881. |
| Lillie, Lewis Converse, | 328 Chestnut Street. | Dec., 1899. |
| Lillie, Samuel Morris, | 328 Chestnut Street. | Dec., 1899. |
| Lovejoy, Arthur B., | 3901 Chestnut Street. | Aug., 1892. |
| Lyman, William R., | 2012 Walnut Street. | Dec., 1894. |
| Mapes, George E., | 1932 N. Twenty-second Street. | Dec., 1887. |
| Marshall, Geo. Morley, M.D., | 1819 Spruce Street. | Dec., 1891. |
| Marks, Prof. Wm. D., | University of Pennsylvania. | Dec., 1884. |
| Marston, John, | Merion P. O. | Dec., 1883. |
| Martin, Rev. George Edward, | 420 S. Fifteenth Street. | Nov., 1898. |
| McDowell, John A., | 1727 Walnut Street. | Mch., 1895. |
| Mears, Henry D., | 908 Walnut Street. | Dec., 1899. |
| Mears, William A., | 701 Land Title Building. | Dec., 1899. |
| Merrick, Thomas B., | Mill and Chew Streets, Gtn. | Dec., 1881. |
| Mitchell, John Nicholas, | 1505 Spruce Street. | Nov., 1900. |
| Miller, James C., | 1121 Chestnut Street. | Jan., 1890. |
| Miller, Prof. Leslie W., | 320 S. Broad Street. | Oct., 1898. |
| Miller, Niles M., M.D., | 4108 Walnut Street. | Dec., 1885. |
| Monroe, Josiah, | 1103 Girard Building. | Dec., 1885. |
| Moody, Carlton M., | 1909 Green Street. | Dec., 1890. |
| Montelius, William Edward, | 513 Drexel Building. | Jan., 1895. |
| Morgan, Frank E., | 1629 Walnut Street. | Dec., 1887. |

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| Morse, Edwin F., | 1613 Poplar Street. | Dec., 1898. |
| Moulton, Byron P., | Rosemont. | Jan., 1888. |
| Mumford, Joseph P., | 313 Chestnut Street. | Dec., 1881. |
| Muzzey, Frank W., | 1803 Chestnut Street. | Dec., 1887. |
| Nason, Rev. C. P. H., | 6123 Greene Street, Gtn. | Jan., 1890. |
| Neale, Henry M., M. D., | Upper Lehigh. | Mch., 1890. |
| Nevin, Rev. Charles W., | 2322 South Broad Street. | Nov., 1894. |
| Newhall, Daniel S., | Broad Street Station. | Dec., 1887. |
| Newton, Charles C., | 2018 Mt. Vernon Street. | Dec., 1894. |
| North, Ralph H., | Boyer Street, Mt. Airy. | Dec., 1891. |
| Nye, George E., | 608 Arch Street. | Jan., 1890. |
| Ober, Thomas K., | 1617 N. Sixteenth Street. | Apl., 1887. |
| Olmstead, M. E., | Harrisburg. | Dec., 1892. |
| Patterson, Wistar Evans, | Port Kennedy. | Oct., 1897. |
| Paulding, Tattnell, | Third and Walnut Streets. | Feb., 1896. |
| Peckham, LeRoy Bliss, | Lebanon, Conn. | Dec., 1888. |
| Pendleton, Frank P., | 2005 Mt. Vernon Street. | Dec., 1900. |
| Perkins, Edward L., | 110 South Fourth Street. | Apl., 1888. |
| Perkins, Francis M., M.D., | 1428 Pine Street. | Dec., 1888. |
| Perry, O. LaForrest, | 114 N. Broad Street. | Dec., 1900. |
| Peirce, Harold, | 331 Walnut Street. | Dec., 1894. |
| Pile, Rufus Moody, | 1610 Mount Vernon Street. | Nov., 1899. |
| Plummer, Everett H., | 512 Walnut Street. | Dec., 1885. |
| Poole, Charles P., | 254 North Water Street. | Mch., 1895. |
| Ramsdell, George G., | St. David's, Del. Co. | Dec., 1899. |
| Ramsdell, J. G., | 1305 Walnut Street. | Mch., 1885. |
| Randle, George Mather, | 10 North Front Street. | Dec., 1888. |
| Reeves, Francis B., | 20 South Front Street. | Dec., 1896. |
| Reynolds, George N., | Lancaster. | Dec., 1893. |
| Richards, Charles H., D.D., | 2033 Green Street. | Dec., 1890. |
| Roberts, Hiram C., | 10th Street, Oak Lane. | Nov., 1899. |

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| Rowland, William Lee, | 4800 Chester Avenue. | Dec., 1896. |
| Runk, Louis B., | 20 S. Twenty-first Street. | Nov., 1896. |
| Runk, Marshall Hill, | 20 S. Twenty-first Street. | Dec., 1896. |
| Safford, Thomas S., | Swarthmore. | Dec., 1895. |
| Sanborn, Edward H., | 39 Fisher's Lane, Gtn. | Jan., 1901. |
| Sanger, Edward Grafton, | 249 South Third Street. | Dec., 1895. |
| Scott, E. Irvin, | 27 North Sixth Street. | Dec., 1895. |
| Scott, Clarence W., | 27 North Sixth Street. | Dec., 1894. |
| Seaver, Joseph H., | 2045 Spruce Street. | Dec., 1887. |
| Sellers, Horace Wells, | 3301 Baring Street. | Dec., 1896. |
| Shackford, Capt. J. W., | 2317 St. Alban's Place. | Dec., 1883. |
| Shattuck, George, | 132 South Fourth Street. | Dec., 1889. |
| Shaw, Frederic, | 902 Chestnut Street. | Dec., 1881. |
| Sheldon, Winthrop Dudley, | Girard College. | Dec., 1895. |
| Sherman, Charles P., | 1001 Chestnut Street. | Dec., 1886. |
| Shortridge, N. Parker, | Wynnewood P. O. | Dec., 1881. |
| Shumway, A. A., | 623 Market Street. | May, 1887. |
| Skinner, Frank Bevin, | 401 Chestnut Street. | Dec., 1891. |
| Smith, Atwood, | 237 S. Forty-second Street. | Dec., 1884. |
| Smith, Charles Emory, | Washington, D. C. | Dec., 1881. |
| Smith, D. D., M.D., | 1629 Walnut Street. | Dec., 1887. |
| Smith, Leonard O., | Eighteenth and Green Sts. | Dec., 1885. |
| Smith, Louis Herbert, | Hotel Lafayette. | Dec., 1896. |
| Smith, Robert Hobart, | 1221 Locust Street. | Feb., 1897. |
| Smith, R. Spurrier Howard, | 4838 Pulaski Avenue, Gtn. | Jan., 1901. |
| Smyth, Calvin M., | P. O. Box 1563. | Dec., 1896. |
| Snowden, Col. A. Loudon, | 1812 Spruce Street. | Dec., 1897. |
| Snowman, Albert E., | 707 Real Estate Trust Bldg. | Jan., 1895. |
| Southwick, James L., | 2028 Chestnut Street. | Dec., 1887. |
| Sparhawk, Charles W., | 219 S. Forty-first Street. | Dec., 1883. |
| Sparhawk, John, Jr., | 400 Chestnut Street. | Dec., 1883. |
| Spooner, Alban, | 5 Bank Street. | June, 1891. |

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| Sproat, Harris E., | Westtown, Chester County. | Dec., 1887. |
| Steinmetz, Joseph Allison, | 744 Drexel Building. | Jan., 1901. |
| Stephenson, Walter B., | 419 Chestnut Street. | Jan., 1891. |
| Stone, Hon. Charles W., | Warren | Dec., 1887. |
| Strawbridge, Justus C., | 801 Market Street. | Nov., 1896. |
| Swett, George W., | Hotel Walton. | Jan., 1898. |
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| Tabor, George H., Jr., | 4134 Girard Avenue. | Dec., 1900. |
| Taylor, Horace E., | 306 Walnut Street. | Dec., 1891. |
| Tenney, John, | 212 South Third Street. | Jan., 1888. |
| Terry, Henry C., | 1328 Chestnut Street. | Dec., 1886. |
| Thomas, Augustus, | 2029 DeLancey Place. | Dec., 1886. |
| Thomas, Chas. Hermon, M.D., | 3634 Chestnut Street. | Dec., 1888. |
| Thompson, A. F., | 712 Chestnut Street. | Nov., 1892. |
| Thompson, Benjamin, | 1338 Chestnut Street. | Dec., 1891. |
| Tilden, William T., | 254 N. Front Street. | Nov., 1898. |
| Tobey, Frank R., | 3403 Chestnut Street. | Dec., 1899. |
| Towne, Nathan P., | Eleventh and Pine Sts. | Dec., 1897. |
| Treat, Frederick H., | Wayne. | Nov., 1899. |
| Tredick, Edward, | 608 Arch Street. | Jan., 1890. |
| Trumbull, Rev. H. Clay, D.D., | 4103 Walnut Street. | Dec., 1881. |
| Tupper, Kerr Boyce, D.D., | 202 S. Thirty-ninth Street. | Jan., 1898. |
| Turner, Charles P., M.D., | 1506 Walnut Street. | Dec., 1881. |
| Tyler, Sidney F., | Fourth Street Nat'l Bank. | Oct., 1897. |
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| Upham, Frank H., | 4910 Walton Avenue. | Dec., 1900. |
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| Van Lennep, Dr. W. B., | 1421 Spruce Street. | Mch., 1895. |
| Vanuxem, Louis C., | Chestnut Hill. | Dec., 1895. |
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| Wadsworth, Edward D., | 133 South Twelfth Street. | Dec., 1892. |
| Warren, E. Burgess, | 2013 Spruce Street. | Dec., 1881. |
| Warren, Gen. Lucius H., | 419 Walnut Street. | Dec., 1883. |
| Waters, Daniel A., | 3101 Chestnut Street. | Dec., 1882. |
| Wayland, Francis L., | 514 Franklin Building. | Dec., 1899. |

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| Weaver, Clement, | 1130 Chestnut Street. | Dec., 1889. |
| Weeks, S. Merrill, D. D. S., | 1829 Chestnut Street. | Dec., 1900. |
| Weitzel, E. Boyd, | 403 West Cheltenham Avenue. | Dec., 1900. |
| Wells, Calvin, | Allegheny City. | Dec., 1881. |
| Wharton, Joseph, | P. O. Box 1332. | Nov., 1892. |
| Whitaker, Bishop O. W., | 4027 Walnut Street. | Dec., 1900. |
| White, H. Arthur, | 428 Bourse Building. | Dec., 1899. |
| White, Stephen W., | Broad Street Station. | Dec., 1887. |
| Whitcomb, Charles M., | 1023 Filbert Street. | Dec., 1894. |
| Willard, Dr. DeForest, | 1601 Walnut Street. | Dec., 1881. |
| Willard, Frank M., | Bordentown, N. J. | Dec., 1893. |
| Williams, Parker S., | 1212 Girard Building. | Dec., 1896. |
| Wing, Asa S., | 33d and Chestnut Sts. | Dec., 1888. |
| Winsor, James D., | 338 South Delaware Ave. | Dec., 1881. |
| Winsor, William D., | 338 South Delaware Ave. | Dec., 1881. |
| Wood, George, | 1313 Spruce Street. | Dec., 1893. |
| Wood, Grahame, | 1313 Spruce Street. | Dec., 1897. |
| Wood, Stuart, | 400 Chestnut Street. | Dec., 1896. |
| Woodman, George B., | 1231 Market Street. | Dec., 1883. |
| Woodward, George, Dr., | 1833 Chestnut Street. | Dec., 1899. |

Obituary.

Austin Waters Goodell died April 15. He was born at Rutland, Mass., October 6, 1832, and first engaged in the foundry business about 1855 at Millbury, having associated with him M. Felton, and operating under the title of M. Felton & Co. In August, 1860, he removed to Philadelphia, and established a foundry business which has been continued practically without interruption since that time. When the southern forces invaded Pennsylvania during the civil war, Mr. Goodell enlisted and served as a sergeant in the campaign.

It was in 1866 that Mr. Waters became associated with Mr. Goodell. Mr. Goodell was the inventor of many improvements in woodworking machinery. He was an active member of the Congregational Church, a member of the Union League Club, and one of the founders of the New England Society.

Stanley B. Haddock died January 17th. He was born in Philadelphia, September 6th, 1852. He was a son of Daniel Haddock, Jr., whose ancestors came from England, and settled in Massachusetts in 1638. He was actively engaged in business in Philadelphia for many years. Was a member of the Union League and Sons of the Revolution, and one of the founders of the New England Society. He married Miss Amelia Watkin, who, with a son, survives him.

Seth Caldwell, Jr. died June 4, at his home, 1939 Chestnut street. He was born in Barre, Massachusetts, in 1826, which town was founded by his great-great-grandfather, William Caldwell, in 1716. He went to Boston in 1846, where he was engaged by the house of Noble & Co., at that time the largest coal merchants in New England; in 1849 this firm opened a branch house in Philadelphia, and Mr. Caldwell was sent here to take charge of it. In 1850, the firm of Noble & Co., New York and Boston, Asa Packer & Co., of Mauch Chunk, and Noble, Hamet & Co., of Philadelphia, were formed, all composed of the same partners, and the signal ability displayed by Mr. Caldwell made him a member of all of them.

In January, 1889, D. B. Cummings, president of the Girard Bank, failing in health, the office of vice-president was created, and Mr. Caldwell was elected to that position, and upon the death of Mr. Cummings, in 1892, Mr. Caldwell was made president and remained such until July, 1899, when failing in health, he resigned, remaining, however, at the request of the Board of Directors, still a director, having served in that capacity continually for forty years. He was one of the Board of Managers of the Western Saving Fund.

He was for fifteen years a vestryman in St. Stephen's Protestant Episcopal Church. He was also one of the Board of Managers of the Burd Orphan Asylum and the Preston Retreat, a member of the Union League, Art Club, Philadelphia Country Club, the Scotch-Irish Society, and one of the founders of the New England Society.

In 1853 he married Miss Sophie C. Cassell, of Boston, who, with his only child, Mrs. Albert G. Hetherington, two granddaughters, and one grandson, survive him.

James C. Collins died September 7. He was born in Huntington, Massachusetts, March 4, 1824, and educated in the public schools of that place, and remained in that town until twenty-two years of age. In 1847 he went to Pittsburg, embarking in the stationery business. In 1850 Mr. Collins removed to Philadelphia and opened a paper and tag warehouse. In 1865 he changed to the army goods business, and was engaged in that at the time of his death.

During the reform movement in 1881 Mr. Collins was nominated for Common Council by the citizens of the Thirteenth Ward, and was endorsed by both Republicans and Democrats. Since then he has served continuously in Councils, with the exception of the two years from 1886 to 1888. He was one of the founders of the New England Society.

Mr. Collins is survived by a wife and two sons.

Edward Higginson Williams, M.D., died December 21, 1899. He was born at Woodstock, Vt., June 1, 1824. Through his father he came from Robert Williams of Roxbury, Mass., Capt. George Denison, of Stonington, Conn., and the Fields, of Deerfield, Mass., so that the family record holds the bloody annals of the swamp fight of the Narragansetts, and the Deerfield massacre and captivity. Through his mother he claimed kin with the Wentworths and their first royal governor; the Appletons, who withstood Andros and led colonial troops through the Indian wars; with old Major Waldron who crowned an active life in the highest offices of the New Hampshire colony by a death of torture at Dover, and with John Lawrence, a New York counsellor of Anne's time, who withstood the injustice of

the Governor even to prison, and died rewarded with high honors in the mayoralty and supreme court. His father was Hon. Norman Williams, of Woodstock, Vt., and his mother Mary Ann Wentworth Brown.

In 1846 he graduated at the Vermont Medical College, and, by reason of his knowledge of engineering he joined the construction corps of the Michigan Central Railroad, and afterwards engaged with the Vermont Central Railroad and in railroad construction in Canada. He then became a partner in the Baldwin Locomotive Works in Philadelphia.

Dr. Williams was frequently honored. He was made a Master of Arts by the University of Vermont ; in 1876 he was created a Knight of the North Star by the King of Sweden and elected a member of the Swedish Royal Academy. He was also United States Commissioner to the Melbourne Exposition.

Dr. Williams married, June 15, 1848, Cornelia Bailey, youngest daughter of John A. and Sarah Bailey Pratt, of Woodstock, Vt. To them were born two sons and one daughter. The youngest son died in 1872 and Mrs. Williams in 1889. As a memorial of the son Dr. Williams erected the Science building of Carleton (Minn.) College, and gave it a sixteen-inch telescope ; as a memorial of his wife he erected and furnished the Science building of the University of Vermont. He also gave largely to many other institutions, among those of Pennsylvania being the University, in Philadelphia, and Lehigh University. He also erected and endowed, on the spot where he was born, a memorial library to his parents, and opened it to the public. He also maintained many charities.

Dr. Williams joined the New England Society in 1883.

IN MEMORIAM.

| Name. | Admitted. | Died. |
|--------------------------|-------------|--------------|
| Allyn, Issac W., | Nov., 1894. | Feb., 1896. |
| Andres, Hiram, | Dec., 1895. | May, 1898. |
| Atwood, J. Ward, | Dec., 1881. | Feb., 1888. |
| Bartol, B. H., | Dec., 1881. | Feb., 1888. |
| Bement, William B., | Dec., 1887. | Oct., 1897. |
| Bentley, Henry, | Dec., 1891. | Sept., 1895. |
| Biddle, A. Sydney, | Jan., 1890. | Apl., 1891. |
| Bowles, P. P., | Dec., 1885. | Mch., 1899. |
| Bradford, Samuel, | Dec., 1881. | Aug., 1885. |
| Bradley, J. W., | Dec., 1881. | — 1883. |
| Breed, William P., D.D., | Dec., 1883. | Feb., 1889. |
| Brown, Samuel C., | Dec., 1887. | Oct., 1891. |
| Caldwell, Frederick L., | Dec., 1881. | Jan., 1885. |
| Caldwell, Seth, Jr., | Dec., 1881. | June, 1900. |
| Caldwell, Stephen A., | Dec., 1881. | Oct., 1890. |
| Claghorn, James L., | Dec., 1881. | Aug., 1884. |
| Clapp, E. Herbert, | Jan., 1889. | Nov., 1895. |
| Coffin, Lemuel, | Dec., 1881. | Jan., 1895. |
| Collins, J. C., | Dec. 1881, | Sept., 1900. |
| Dadmum, George A., | Dec., 1881. | Oct., 1888. |
| Darrah, John C., | Dec., 1881. | Jan., 1887. |
| Davis, Henry, | Dec., 1882. | June, 1889. |
| Davis, Henry Corbit, | Nov., 1898. | Jan., 1901. |
| Dorr, Dalton, | Nov., 1883. | Feb., 1901. |

| Name. | Admitted. | Died. |
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| Elwell, Joseph S., | Dec., 1881. | Mch., 1892. |
| Elwyn, Alfred L., | Dec., 1881. | Mch., 1884. |
| Emery, Titus S., | Dec., 1888. | Apl., 1894. |
| Felton, Samuel. M., | Jan., 1882. | Jan., 1889. |
| Galvin, T. P., | Dec., 1883. | Apl., 1892. |
| Gile, Gen. George W., | Apl., 1887. | Feb., 1896. |
| Goodell, A. W. | Dec., 1881. | Apl., 1900. |
| Goodwin, D. R., D.D., LL.D., | Dec., 1881. | Mch., 1890. |
| Goodwin, H. Stanley, | Dec., 1887. | Dec., 1892. |
| Hacker, William, | Dec., 1881. | Mch., 1898. |
| Haddock, Daniel, Jr., | Dec., 1881. | Jan., 1890. |
| Haddock, Stanley B., | Dec., 1886. | Jan., 1900. |
| Harrington, Edwin, | Dec., 1887. | Sept., 1891. |
| Hazeltine, Ward B., | Dec., 1881. | Mch., 1886. |
| Haven, Charles E., | Dec., 1883. | Sept., 1890. |
| Higbee, Dr. E. E., | Mch., 1884. | Dec., 1889. |
| Hinckley, Isaac, | Dec., 1883. | Mch., 1888. |
| Hine, Elmore C., M.D., | Dec., 1881. | Mch., 1895. |
| Holman, Andrew J., | Dec., 1889. | Oct., 1891. |
| Holman, William A., | Nov., 1896. | Dec., 1897. |
| Hovey, Franklin S., | Dec., 1883. | July, 1896. |
| Ide, Charles K., | Dec., 1881. | Apl., 1885. |
| Jackson, Charles M., | Dec., 1881. | Oct., 1888. |
| Kimball, Frederick S., | Dec., 1881. | Feb., 1894. |
| Kingsbury, C. A., M.D., | Dec., 1881. | Oct., 1891. |
| Kingsley, E. F., | Dec., 1881. | Sept., 1899. |
| Kingsley, J. E., | Dec., 1881. | June, 1890. |
| Kingsley, William T., | Dec., 1881. | June, 1893. |

| Name. | Admitted. | Died. |
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| Lamson, A. D., | Dec., 1885. | Nov., 1892. |
| Lewis, Henry, | Dec., 1881. | Oct., 1886. |
| Lockwood, E. Dunbar, | Dec., 1881. | Dec., 1891. |
| Marcus, W. N., | Dec., 1887. | June, 1896. |
| Moody, William F., | Dec., 1890. | Jan., 1899. |
| Morrell, Daniel J., | Dec., 1881. | Aug., 1885. |
| Murphy, Francis W., | Dec., 1885. | Sept., 1894. |
| Orne, Edward B., | Jan., 1882. | Aug., 1884. |
| Osborne, Edwin, | Dec., 1899. | |
| Patten, William, | June, 1892. | July, 1892. |
| Peabody, George F., | Dec., 1881. | Mch., 1885. |
| Perkins, Henry, | Dec., 1888. | Dec., 1889. |
| Pitkin, H. W., | Dec., 1881. | Nov., 1889. |
| Pulsifer, Sidney, | Dec., 1882. | Mch., 1884. |
| Ranney, Charles H., | Dec., 1893. | Feb., 1897. |
| Rathbun, Robert P., | Mch., 1893. | Feb., 1899. |
| Reed, Charles D., | Dec., 1881. | Mch., 1889. |
| Robinson, Frank W., | Apl., 1887. | Apl., 1891. |
| Rollins, Edward A., | Dec., 1881. | Sept., 1885. |
| Russell, Winfield S., | Dec., 1881. | Sept., 1884. |
| Scollay, John, | Apl., 1888. | June, 1890. |
| Scott, T. Seymour, | Nov., 1894. | Jan., 1901. |
| Scranton, Edward S., | Dec., 1886. | Dec., 1897. |
| Shapleigh, E. B., M.D., | Dec., 1881. | Dec., 1892. |
| Smith, Edward Clarence, | Dec., 1883. | Nov., 1889. |
| Smith, Frank Percy, | Dec., 1892. | Sept., 1894. |
| Smith, Winthrop B., | Dec., 1881. | Dec., 1885. |
| Sparhawk, John, | Dec., 1883. | May, 1889. |
| Stacey, M. P., | Dec., 1881. | May, 1888. |

NEW ENGLAND SOCIETY
OF PENNSYLVANIA

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